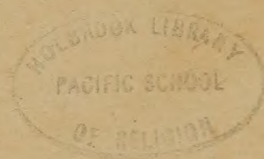


The METHODIST WOMAN

January
1943



THE METHODIST WOMAN

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Who's Who

Our Cover Page. Freedom and not regimentation of childhood is one of the tenets of democracy. Methodist women try to throw around childhood every protection of child-labor laws. They work to build a Christian community in which he may develop physically, mentally, socially, and spiritually. So, in the beginning of the year the woman power of Methodism dedicates itself to building a better nation and a better world for children.

Mrs. J. D. Bragg, St. Louis, Missouri, president of the Woman's Division of Christian Service.

Mrs. Ida Belle Thomas, Salisbury, Maryland, professor at Maryland State College for Teachers.

Mrs. Homer Cherrington, Iowa City, Iowa, secretary of Christian Social Relations and Local Church Activities, Upper Iowa Conference Woman's Society of Christian Service.

Miss Margaret T. Applegarth, New York, chairman of World Day of Prayer Committee.

Miss Edith Fredericks, missionary of Hong Kong, China, recently returned to the United States.

Miss Elizabeth Peterson, Rio de Janeiro, Brazil, missionary at People's Central Institute.

Rev. A. M. Krahll, Yuma, Arizona, superintendent of Yuma Indian Mission.

Miss Thelma Heath, Tampa, Florida, head resident of Wolff Settlement.

In Memoriam

Miss Lucia Belding, a graduate of the Lucy Hayes Training School, Washington, D. C., died November 5, 1942, in the Rutland Hospital as the result of a fall in her home causing her to break her leg.

Miss Belding served as a deaconess for seven years in Des Moines, Iowa, and later in Albany and Schenectady. She was a permanent member of the Woman's Home Missionary Society as it then existed, a life member of the Foreign Missionary Society, and a life member of the Woman's Christian Temperance Union. She was devoted to her work as a deaconess and was untiring in her efforts to show others the way of life. After her retirement she made her home in Poultney, Vermont, with her sisters, Mrs. Charles Dunton and Mrs. Emily Eaton.

The Methodist Woman

Woman-power of The Methodist Church

By Mrs. J. D. Bragg

FOR two years there has been a continuing process of enlistment of the *Woman-Power* of The Methodist Church in the Woman's Society of Christian Service. How the world has changed in those two years! Today calls come to enlist in scores of organizations, many of them vital in these times of world conflict. With all of these demands upon our time we need to choose carefully our activities that our days may be spent in constructive service. We have no time to spend in an organization which is ineffective.

What is my Woman's Society of Christian Service doing in these days of great world emergency? Thus the Methodist woman asks a perfectly proper question.

Let us look at a cross section of our membership and what do we find. Women concerned for the spiritual atmosphere of their churches. Through personal and group devotions (Colonies of the Kingdom) they are cultivating a poise of soul which is carrying them and their associates victoriously through these tense days. They realize they are a part of a Christian structure which spans international boundaries even in days of world conflict and are attempting to live lives worthy of the trust committed to them.

They face the separation from sons and husbands, assuming additional responsibility for the home and family. Thousands of women move in the industrial world, efficiently performing duties not usually expected of the women of our country. They answer the calls to give time to the many demands made upon civilians in time of war, sewing for relief, serving as lookouts and wardens, nurses' assistants, and any one of a long list of needed services. At the same time they help keep the churches worshipful and the parsonages in repair, serve as friendly visitors among the thousands of "new people" in the community, and greet the "stranger within the gates" from Sunday to Sunday.

They make up a society alert to uncharted paths in defense areas, co-operate with head residents and superintendents of well-established institutions attempting to meet the new demands, as well as continue much-needed service. They see that their residence halls for employed women are filled

and many settlements have adjusted their equipment or added to it in strategic centers to help care for the young woman arriving in the city for her first job. They see in others sewing classes for young mothers, most of them war mothers, meeting together for much-needed fellowship and at the same time preparing for the coming of the new baby.

They see their deaconesses from rural areas to city churches bravely meeting the new opportunities which rapidly shifting populations afford; their teachers in schools and colleges facing the changing scene in the educational world; hospitals, clinics, and social centers as beehives of activity, doing their share in helping avoid epidemics, physical and moral.

They find friendly visitors among the American-born Japanese, many of these visitors being missionaries returned for a time from Japan, and helping to create and maintain a Christian fellowship for thousands who have found themselves suddenly uprooted from their homes, schools, or business.

They see thousands of women writing cards and letters, sending messages and petitions to Government Representatives as great social issues have come up for legislative action, courageously registering their Christian convictions.

The Methodist woman turns the dial of her radio and hears the voice of a recent world traveler (Mr. Willkie) speak these words: "There exists in the world today a gigantic reservoir of good will toward . . . the American people." First on the list of causes for the existence of this reservoir of good will Mr. Willkie places "the hospitals, schools, and colleges which Americans—many of them missionaries—have founded in the far corners of the world." She has heard this through the years and now again it is verified from a different source. And with justifiable pride she thinks of the hundreds of missionaries which her church has sent through the years, and of the scores now looking to her for spiritual and financial support. She hears the words of a Methodist young man, serving his country, writing to his mother from a far land giving his impressions of the fine work of the missionary and urging his mother to do even more for

(Continued on page 31)

Lydia—The Christian Businesswoman

By Mrs. Ida Belle Thomas

NEW YEAR'S DAY, 1943, finds the earth in turmoil and international confusion. The things of the world press so heavily that there seems no time left for Christian meditation. Each hour of the day is planned, each minute of the hour is filled, with the ever-increasing duties of the lengthening business day. Christ and the life of the church are still regarded as the eternal verities, the foundation of civilization, but the active program of the church is often neglected by the overburdened business or professional woman.

Years ago there lived in Macedonia a woman who was the forerunner of the business and professional woman of today. Her name was Lydia. She lived in the city of Philippi and was a seller of purple dye, a luxury product manufactured in her own home town. She possessed the self-same qualities shown by the businesswoman of today; she was alert, capable; with a keen, purposeful mind and a whole-hearted enthusiasm for her work. She became a big success in the business world, but in so doing she did not neglect her religious life nor the welfare of her associates. It was her keen interest in religion as the proper foundation for her life which brought her to the attention of the Apostle Paul and caused him to immortalize her in this brief biography.

"A certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, heard us, whose heart the Lord opened to give heed unto those things which were spoken by Paul." (*Acts 16:14*)

Many facts concerning Lydia may be read between the lines of the preceding passage. We know, for instance, that she was not of Jewish nationality, but that she, a Gentile, had embraced the Jewish religion from choice.

We cannot be sure of the particular reasons which first caused Lydia to become interested in the Jewish faith, but the honorable place given to Hebrew women may have had much to do with it. In her world of a Roman provincial city it was an unheard-of thing for a good woman to carry on her own business enterprise, but in the religious literature of the Hebrews such a course was praised. The Jews themselves were extremely liberal in their attitude toward the businesswoman, as the account of the virtuous woman in Proverbs 31:10-31 would show. Lydia was interested in a religion which permitted a woman to buy and sell, to manufacture products, and to deal in real estate, and which actually commended her for her

wise conduct of public affairs. The woman of Thyatira was no doubt able to see herself in the picture of the virtuous woman in Proverbs and felt that she would do well to let her own life be guided by the tenets of a religion which permitted her such a high degree of freedom and personal development.

But unlike some businesswomen of today, Lydia did not put her religion in storage till a more convenient season. She worked at it. She kept the Hebrew Sabbath, and by so doing doubtless lost some business, since her customers were largely from the wealthier, non-Jewish population. She went to prayer at the riverside with a small group of Jewish women, and it was there that her eager heart heard the story of Jesus as told by the missionary Apostle Paul. Lydia, then, has the honor of being the first Christian convert in Europe, the forerunner of a great host who have done valiant service for the Master.

This businesswoman of Philippi did not stop with her own conversion. She told the glad tidings to all the girls in her shop, to all of the servants in her establishment, and when she was baptized into the Christian faith she brought all of the members of her household with her. Lydia's household was evidently a large one, since in those days both manufacturing and selling were often done under the same roof, and all employees lived with the manager of the business. Surely this woman would have had no time for hospitality toward religious workers since she doubtless had many problems of personal adjustment and labor turnover. But Lydia continued her work as a Christian by urging the missionaries to accept the hospitality of her home. She also risked the loss of her business prestige by befriending Paul in adversity, for when he and Silas were released from prison, Lydia was there at the gate, and Paul again gladly accepted the comfort of her home. We know, too, that Lydia's qualities of charity and generosity were of great value to the early church in Philippi, for in Paul's letter to the Philippians he speaks especially of the steadfastness of the Christian women and of the fact that they alone out of all of the churches, had sent him money and gifts during his missionary journeys and his later imprisonment in Rome. No doubt Lydia, the first European Christian, was the moving spirit in the benevolences of the church at Philippi.

The business and professional woman of today may find much food for thought in the study of the

(Continued on page 28)

"Lest We Become Encircled"*

By Mrs. Homer Cherrington

ACCORDING to an ancient legend, a young Spanish athlete, desiring to test his strength and endurance, once set out in company with an experienced and trustworthy guide to scale the awe-inspiring peaks of the Pyrenees. Together they toiled upward throughout the day and at dusk stopped near an overhanging precipice to spend the night. Soon the entire mountain was enveloped by an impenetrable mist. From time to time rocks became loose here and there and rolled noisily down the mountain-side. Every sound was terrifying to the young man. At last a veritable avalanche of boulders went crashing into the canyon below. Lurching forward in a paroxysm of fear, the young man screamed to his companion: "Save me! Save me!" But the old guide, speaking with a gentle assurance born of experience, merely said, "Dawn always comes like that in the Pyrenees."

In this dark hour when civilization seems to be crumbling about us, when nation has taken up sword against nation, when men who were born to live are being killed by other men who fight with grim ruthlessness and savage cruelty, we need the comforting assurance that one day our warfare will be accomplished; that "every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed."

Aggressor nations have justified this terrible war on the ground that they had been and were being encircled. In retaliation for this alleged encirclement they not only encircled their neighbors; they resorted to the use of indignities such as human beings have but rarely experienced in the great sweep of history. How unfortunate that these countries never learned the true meaning of encirclement.

There is, to be sure, encirclement of a wicked and nefarious type which robs a nation of its opportunity and which robs a man of his manhood. It produces a Cain, a Benedict Arnold, a Judas Iscariot, an Adolph Hitler. But there is another, a nobler and more inspiring kind of encirclement which is exemplified in those lovely lines by Edwin Markham:

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in."

This is the kind of encirclement that Jesus came to give. It is the encirclement of understanding, helpfulness, sympathy, compassion, and love. It is an encirclement which can transform a life that has been sordid and selfish into one that is radiant and ennobling. It is an encirclement which can give a Savonarola courage to face death at a burning stake and a Christ strength to face a Calvary.

At the end of the Civil War a large New York insurance company offered Robert E. Lee a very lucrative position. Although he was practically penniless at the time and had no idea how he was going to make a living for his family, he felt that he could not serve this company efficiently and well, so declined the offer. The company then asked merely for his endorsement and for that favor it would pay him a handsome sum. To a man of Robert E. Lee's character that offer was not even a temptation. Without a moment's hesitation or a trace of regret, he ended the negotiations by saying that his name was not for sale. His was the encirclement of honor and honesty.

When Grant and Lee faced each other under a white flag at Appamattox Court House to arrange terms of peace, the victor permitted the vanquished to keep his sword and the men of the defeated army to keep their mules, because, he said, they would need them for the spring plowing. At that moment Ulysses S. Grant was encircled with compassion and understanding.

The women of the world have known the meaning of this kind of encirclement. What a debt we Methodists owe to Susannah Wesley for the unprecedented patience she manifested in training her sons, John and Charles. What a glorious chapter in the history of human ministry to those in pain was written when Florence Nightingale left a comfortable home in England and went into the rat-infested hospitals of the Crimean Peninsula! What a poor world this would be without that great multitude of noble women who, although destined to be forgotten, are today dedicating their lives to the service of their families and neighbors!

When, after the din of battle has ended, victor and vanquished meet at a peace table, it may be that no woman will be there. But who can say that the influence of women will not be felt there.

If only the world could be led by people who have

*Article may be used as valuable supplementary material to February program on "The Christian's Responsibility for a Just and Durable Peace."

been taught Christian principles at their mothers' knees! When and if that day comes we shall have learned to distinguish between encircling bonds of greed and hatred which lead inevitably to destruction and those of love and service which lead to everlasting life. When and if that day comes we shall have learned to light the spiritual lamps of the universe as some of the English women are doing now with street lamps. The Lady With the Pencil says: "Each day at dusk they go forth with their lighters and see to it that the lamps are made ready for the darkness just ahead. . . . This is no work for weaklings, no task for those who waver in their own convictions. How fitting that women, the mothers of men, not killers of men, should take over the job of tending the lamps.

"Clean them carefully, O women; leave no smoke of hatred to dim the brightness of the light; make sure of Christian love to feed these lights of mercy. Carry them quickly to each dangerous corner that our people may be guided to safety. No lamp is too small, no light too frail. Guard it well; relight it as often as need be; keep it shining clearly as you pray for daylight to come again."

The Light Eternal

In spite of the willingness of those faithful women to light the lamps each day, there have been times, and there may again be times, when physical blackouts will be necessary. But as Christian women we must see to it that there are no spiritual blackouts. Our days are dark—darker even than the nights. But above this darkness and beyond it all of us can see the light that is eternal and must have the faith to believe that it is such organizations as the Woman's Society of Christian Service through which God will redeem the world, and from him we will catch the flame of faith to believe that

"Though all the churches of the earth be blown
To bits by high explosives from the skies,
Up from their foundations, stone by stone,
Their walls will lift again, their spires will rise,
Their windows stained with jewel fire will shed
Clear light upon the upturned faces there;
Hands will dispense again the wine, the bread,
And at new chancels men will kneel in prayer.

"For deeper than the earth the Lord has laid
The granite rock on which his churches stand,
And he alone with unseen pick and spade
Has delved and grappled with a mighty hand.
And nothing can destroy his work, his word,
Nor the Rock of Ages, Jesus Christ our Lord."

—Grace Noll Crowell.

Tacoma Community House

By M. Blanche Kinison

 ON PUGET SOUND, in the beautiful state of Washington, lies the city of Tacoma. Attracted by the many forest-covered mountains that supply a great lumber industry, the beautiful Sound abounding in fish, the fertile valleys with abundant rainfall, and a climate of moderate temperature, men and women from all the states in the Union and from all parts of Europe and the Orient have come to make this their home. To help these strangers to become useful, Christian, American citizens, the Tacoma Community House opened its doors about twenty-five years ago. As the years have passed, the work of the institution has been broadened to meet the needs of all underprivileged classes and to provide leisure-time occupations.

Since there are no kindergartens in the public schools, a kindergarten for boys and girls of four and five years of age is held each school-day morning. Here the little children begin to learn the art of playing and working happily together. Through the Public Health Nursing Association they receive physical care.

Among the many nationalities are many creeds, so instead of a church school, a weekday Bible school is held and boys and girls of all creeds and no creed come to learn the Bible stories and hymns.

In the gymnasium, which is a separate building, not only the boys' groups but the girls and younger children find recreation.

When the boys' clubroom was completed the girls wanted a place to call their own. A building, 20 by 30 feet, had at one time been used for a workshop but was merely a shell. Permission was given to use this for the girls. Sometimes girls have more ingenuity than boys. With very little money, the gift of friends, this old shop was transformed into a very attractive room called Tacoho Cottage. Its color scheme, apricot and blue, is carried out in drapes, painted furniture, and so forth. The girls, with the help of the teachers, did the work. The younger girls belong to the homemakers and busy bee clubs and look forward to the time when they may become a member of the Tacoho Girls' Club.

The women's Friendly Circle is really an international club, for the women who belong come from all the countries of Europe. Women born in Norway and Russia, in Italy and Greece, in England and Germany, meet each week and live up to the name Friendly Circle. No matter where they were born they love this land of America and are proud to be citizens.



Josephine Beatrice Beckwith
Kansas City, Kansas
Home Missionary



Mary Lodel Bope
Washington, D. C.
Home Missionary



Roberta Cory Dellinger
Bucyrus, Kansas
Home Missionary



Kathryn E. Estherline
Altoona, Pennsylvania
Deaconess

The Commissioning Service

SUNDAY afternoon, December 6, 1942, marked the closing service of the Board of Missions and Church Extension and the Service of Commission for the newly appointed missionaries and deaconesses of The Methodist Church at Epworth-Euclid Church, Cleveland, Ohio. In triumphant procession missionaries, deaconesses, members of the Board of Missions and Church Extension, and staff of the Board entered the sanctuary. Bishop Robert E. Jones, of the Columbus Area, presided. Bishop Arthur J. Moore, of the Atlanta Area, President of the Board of Missions; Bishop William W. Peele, of the Richmond Area, Vice-president of the Division of Foreign Missions; Bishop H. Lester Smith, of the Cincinnati Area, and Mrs. J. D. Bragg, President of the Woman's Division of Christian Service, shared in the commissioning of eighteen new missionaries, nine of which represented the Woman's Division of Christian Service.

The challenge to those about to be commissioned was given by Bishop James C. Baker, of the California Area and recently elected president of the International Missionary Council. Speaking on the subject, "And So We Tell the Gospel," Bishop Baker challenged all with these words: "In recent years the church has been altogether too much on the defensive. With hostile forces threatening her very existence in some lands, and with a paganism

Roberta C. Lowden
Latrobe, Pennsylvania
Deaconess



about her in lands nominally Christian, she has been trying to hold her ground, to save her own life. This is fatal strategy. Age after age the church has found her life in losing it. A defensive policy is suicidal. It is unthinkable that the church should stand apart from the world's tragedy, timorous and doubting. She must be a sacrificial participant in the sharp and bitter struggle.

"It is a year since the Pearl Harbor tragedy. In the months since fearful and doubting persons have talked as though the Christian enterprise has folded up. This is far from the fact. These times of disaster have brought a ringing challenge to follow Christ. The church militant is moving out into new fields of conquest. You, who are about to be commissioned, are yourselves a token of the church's steadfast faith in God and the continuing world Mission. As the church acknowledges your call and commissions you to your work, she does so because she believes in the living God—'Our help in ages past, our hope in years to come.'"

Ruth Elizabeth McKinney
Lake Ariel, Pennsylvania
Foreign Missionary
Latin America



Gladys Marie Oberlin
Canton, New York
South America



Mary Catherine Perricelli
New York, New York
Deaconess



Thelma Mary Stouffer
New York, New York
Deaconess



Postwar and Emergency Needs Discussed by Woman's Division of Christian Service

THE third annual meeting of The Board of Missions and Church Extension convened in Epworth-Euclid Methodist Church, Cleveland, Ohio, Wednesday morning, December 2, 1942, with Dr. Oscar T. Olson pastor-host. A new seriousness was there! For members of the Board of Missions and Church Extension had barely reached their homes following the adjournment of last year's meeting when the United States was plunged into war. "It struck straight into the heart of the world-wide Methodist Church and immediately affected all our life at home and abroad."

Yet there was the realization expressed by Dr. Olson, "If Christianity is to win its way to triumph, it will win not through its wealth, or its organization, or its efficiency. It will come to triumph because the followers of Jesus Christ, baptized in his spirit, possessed by his temper, committed to his ideals, and fighting with his weapons, have at any cost to themselves held fast to that which he has committed unto them."

"The missionary enterprise of the Christian church discloses more clearly than any other program of our day the essential spirit of Jesus Christ. There is no element of gain in it nor any self-aggrandizement. It is a labor of love undertaken in a pure spiritual passion and out of a Christlike concern for the persons and peoples we seek to serve. Its justification is in the essential universality of our faith and in the fitness of Jesus Christ to be the Lord of all."

Meetings of the Divisions of the Board preceded the regular sessions of the Board. The Department of Christian Social Relations and Local Church Activities met to discuss one of the most significant problems of our day, namely, "The Problem of Minorities in a Christian Democracy." Findings of this prophetic Conference are found on page 16. A report of the Conference is to be printed for the study of Woman's Societies of Christian Service across the church. Résumés of addresses will appear in the February issue of THE METHODIST WOMAN and WORLD OUTLOOK.

One of the first actions of the Woman's Division of Christian Service was to send the following message to Madame Chiang Kai-shek, who had just arrived in our country:

"National Board of Woman's Society of Christian Service of The Methodist Church, assembled in annual meeting, send loving

greetings and welcome. We rejoice in your safe arrival and pray for your recovery. We are confident that your visit will strengthen bonds of Christian fellowship as well as bonds of friendship between our nations."

A sense of mission and Christian fellowship with Christian women around the world pervaded the session. Mrs. J. W. Mills, Vice-President of the Woman's Division of Christian Service and Chairman of the United States Unit of the World Federation of Methodist Women, reported that communications of the various units around the world had been cut off by war, but missionaries who have come home have brought some interesting reports of the organized work of women. Both India and China have issued their constitutions and by-laws and guides patterned after the Woman's Division. Miss Edith Fredericks tells of how the new organization exactly fits the people of China. Reports have been received of the first Continental Congress of Methodist Women of Latin-America (see December issue of THE METHODIST WOMAN). These representatives, gathered there from six Latin lands, said, "Bonds of union were formed and interest created that will never die."

The opportunities of Methodist women in a world of war were reflected in the budget adopted for next year. This budget is contingent on a number of things—the successful completion of the Emergency Fund and the vision of Methodist women to see in the opportunities of today the biggest challenge that ever faced them. As Dr. Harry Emerson Fosdick has expressed it:

"A man's money is an extension of his body, an enlargement of that material, physical equipment through which his spirit works. Money is another *pair of legs*, and lo, it can go where otherwise we could never go, walking amid the need of China today, or ministering in India and the Islands of the sea. Money is another *pair of hands* and it can carry burdens that our own fingers cannot touch in our community, our nation, and around the world. Money is another *pair of vocal chords* and it can speak where our voice cannot be heard, teaching and preaching where in personal presence we may never go. *What a man does with his money he is in a real sense doing with himself. Thus the extent of our sacrificial giving will reveal the depth of our consecration.*"

The total budget voted was \$3,713,082. With a possible deficit facing the Woman's Division of Christian Service this budget had to be voted tentatively to be reviewed again in the March meeting of the Executive Committee. These are some of the problems and needs facing us in the home field according to Mrs. Fred C. Reynolds, Chairman of this department:

"The immediate needs are easily seen. They are increased salaries for our workers in educational institutions, settlements, rural workers, etc.; more nurseries and child-care projects; more opportunities represented by Bethlehem Center for bi-racial activities and 'conversations'; more residences for young businesswomen; and especially more workers in the places of racial and industrial tensions as ambassadors of friendship and good will.

"For definite work projects appearing even now ahead, we are convinced of the need of the following: a community project in a rural area of interest to the Central Jurisdiction; a careful study of rural fields as they will be affected by the resettlement of communities following the war and the demand on agricultural sections for food for the world, with buildings and staff which the study may then reveal; readjustment and new equipment in dislocated city settlements; enlarged hospital facilities in Alaska, which is being opened by the Alcan Highway and its proposed road branches; a remodeled and enlarged sanatorium for tubercular patients in Albuquerque; increased dental and nutrition clinics in Boston; and a particularly imperative extension of the nursing school in Brewster Hospital. In the field of social work there is the long-needed and already-approved schoolhouse at Epworth School, Webster Groves, Missouri; the re-establishment of the Jesse Lee Home, Alaska; and some response to the request for Christian homes for young women in the business world. And, finally, in the educational field, an industrial arts department in one school; more kindergartens in Puerto Rico; the moving of the Frances De Pauw School to the campus of the Spanish-American Institute; the establishment of some Spanish-American community centers in the Southwest as extension arms of work now being carried on; two chapels on the Navajo Reservation for Indians, connected with day schools. They, also, as extension arms of the present Navajo School, one school building and four dormitories—a crying need in order to perform properly the now-existing work.

"These we see now. We have them on our hearts and minds. What more may be revealed when the day of peace dawns may sober us to an even greater

degree, but, truly, all of it will only arouse our courage and desire to serve that day as those of the past have served theirs."

In the foreign department the work has been made more difficult because of increased costs in living in all areas. It has been necessary this year to raise salaries of missionaries in parts of China; to bring missionaries home from fields before their normal furlough period. These increases have had to be found in a decreasing budget. In areas where it is impossible to send funds due to war conditions, these funds must be held against loans made on the field to carry forward the work. One-half million dollars will be needed in China alone following the war period to refurnish hospitals, schools, etc., not to mention the war-adjustment period when people will have to be fed. We have reached a period in Latin America where we must go forward with an enlarged program. In view of this need it was indeed heartening to receive word that approximately \$90,000 from the estate of Mr. Henry Pfeiffer had been designated for the new school, and equipment for it, in Porto Alegre. The postwar problems in Europe will be immense. As these needs were brought to the Woman's Division, the oft-spoken word was, "We wish that every Methodist woman might hear of these needs. There is vast potential woman-power in Methodism. It must be used.

As we started with a note from the pastor-host, we now close with an evaluation of the meeting of the Board, as printed in *The Epworth-Euclid Outlook*, by Dr. Olson:

A TRIUMPHANT GOSPEL

It is no easy thing to establish the Kingdom of God. Christ and his disciples were from the first committed to warfare. He himself said that he "came not to bring peace but a sword."

Any great ideal which has to make its way in a world like ours must win every square foot of the territory which it occupies in the face of opposition, compared with which the defeat of the Nazi and Fascist tyrants is but the easy occupation of a summer afternoon.

Prejudice, deeply rooted habits, half-truths, sloths and selfishness, and all the evil qualities of the soul, oppose all better things. These are strong beyond calculation. They are rich in resource, stubborn in defense, unscrupulous in method, and upon occasion bitterly cruel.

The really hard thing in the world is to change human attitudes and recast the soul. "We wrestle not," says the apostle, "against flesh and blood, but against principalities, against powers, against

(Continued on page 31)

World Day of Prayer

By Margaret T. Applegarth



ather of all mankind, throughout this day, and every day, help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore teach me to love Thee:

with all my mind — that I may think Thy thoughts after Thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord:

with all my heart — that I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy:

with all my soul — that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night:

with all my strength — that I may work the works of Him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for Thy name's sake, Amen.

THIS year the World Day of Prayer will come on March 12, 1943, the first Friday in Lent. The program was written for us by two women singularly qualified to develop the very ideas all our church members need, for we live in a world divided between those who believe altogether in the practice of Christian democracy and those who would wipe it out cruelly and utterly. Out of this clash of ideas, the entire world craves some sort of unity and wonders where it will be found.

Dr. Georgia Harkness has the coveted distinction of being the only woman professor of theology in a men's theological seminary; she has written penetrating books on religious themes, and poetry which is unforgettable; and she brings to our World Day of Prayer program a burning conviction that earth's only hope must be built around the theme: "Father, I Pray That They May All Be One." You will notice the mounting and natural sequence of the sections in her program:

I. *Out of the Depths*: A recognition of our modern desolation.

II. *Glory Be to Thee*: An act of adoration recognizing the Power which is higher than our low selves.

III. *Oh Lord, Forgive*: deep penitence over human shortcomings and willfulness.

IV. *Love Never Fails*: And then this glowing active outlet for both our adoration and our penitence in a more tender, merciful way of living among men—right here and now. This entire section, with its arresting Litany of Love, was written by an honored and conspicuous Negro woman whom Dr. Harkness chose as her associate, because in today's world we are becoming increasingly aware of our lack of genuine democracy in dealing as Christ would deal with the racial divisions in our country and in our whole world. Mrs. Mays is the wife of the president of Morehouse College, in Atlanta, Georgia, an outstanding Negro institution, to which Mrs. Mays has brought the benefits not only of a brilliant college career, but also of special social work among her own people, both North and South.

V. *We Offer Unto Thee*: This is the offering section, pages 14-16, giving certain necessary details; the new *Handbook for Leaders* will give many more.

VI. *The Lord Reigneth*: Coming from a hallelujah chorus this closing section should reaffirm our basic Christian beliefs. Such a service can remake the thinking of an entire community! But never was careful planning more essential. We suggest, therefore:

1. That since your town is full of war mothers and war wives (into whose hearts the entire world has suddenly become unbearably real, because sons and husbands are located in those far places of the earth where the Day of Prayer is also being observed) they should become an essential part of your new Day of Prayer picture, in order that they may gain—with you—this fresh perspective of our "oneness" in Christ. They may be glad to serve on committees, to sit together in a special section of the church, to help make arrangements. A page in our new *Handbook for Leaders* will give definite suggestions.

2. Every local committee should include representatives from each church in town; choose women with contagious personalities able to attract those who never before felt the thrilling outreach of such a world-wide observance. Charm, wide-awake imagination, skill, youth—these are definite assets!

See page 32 for prices of materials available.

Mei-mei

By Edith Fredericks

"SISTER (Jay-jay), the big ship is coming," calls Mei-mei, as she sees a cargo ship coming toward the pontoon.

Sister finishes the work she is doing about the little hut. There is still time. It will take half an hour or more to dock, and much more than that before the cargo can be released, the papers all signed, and the coolies hired and ready to carry the cargo from the hold of the ship to the go-down for storage.

Sister then dresses the baby by putting on another layer, or a coat on top of the coat now on the baby, and Mei-mei helps her as she adjusts the cloth harness and fastens the baby to her back. Then off they start from their little hut on the hillside, down to the water front, where the ship is already being tied up.

Down and down they go, the little head of the baby bumping from side to side, Mei-mei chatting away as she carries the little broom and the small tin pan with which she will sweep up any grains of rice that are dropped from the bags, to be put into the cloth bag that sister is carrying.

There is much loud talk near the docks; the coolies have settled on the price and are lining up ready to unload. They are in good mood—a full day of work ahead, and all are in need of what can be earned for the food of the next day for the family at home.

The bags are large and heavy and filled with rice, and many grains find their way through the burlap as the men carry along the wharf and up the steps to the storage rooms. Mei-mei's eyes are wide open for any falling grains, and she quickly runs and sweeps them up to put in the bag which her sister holds.

There are other children there also watching, so they line up and take their positions in different sections of the wharf, being very careful to keep out of the way of the men carrying the heavy bags on their backs. Never very much rice is dropped, but a few grains at a time go into the bag with always the hope that at the end of the day there may be enough for a meal for the family. And on good days there might be some to lay aside for another day.

Then suddenly more men come to carry and the children find that there are also oranges to be unloaded. What if an orange should drop! They watched with longing eyes as the men carried crate after crate to the dock and then to waiting Chinese junks. Just one orange—how good it would taste! There were quite a group of children but they had



Oranges are familiar to every child in America, but they are an unusual experience to Mei-mei

already made their plans and if one should drop, one child would very quickly rescue it, and since there were more sections in an orange than there were children, each child could have one section. Then suddenly Mei-mei heard a call from the ship and a man held out an orange for her. Her black eyes danced with joy. An orange all her own! But she, with the others, had promised to divide, and faithfully little Sister peeled the orange, and a section went into each eager hand.

She did not know someone was watching her from the ship, seeing the joy on the face of each child over one little section of orange. The work of the day was about over. The men were carrying the last bags and the dock was being cleared, when suddenly a voice called, "Mei-mei!" Little Sister looked up. A man and woman stood there and beckoned her to come to them. Would she dare? Should she venture onto the large ship? What if the policeman saw her? What if they should keep her on that ship and take her far away? The strangers, seeing her hesitation and confusion, came down the gangway, and in the hands of the man was a basket of oranges—big ones. Mei-mei went forward and took the basket from them, eyes filled with tears of appreciation, and the kind lady said she thought there would be enough for each one to have a whole orange, and be sure to give one to the baby. The little group gathered around Mei-mei as she handed out the oranges, placing one in each little hand that had before held only a little section, and many words of thanks went out to the new friends who had given them this real treat.

Only an orange! But when one scarcely has enough rice to eat there is never money for the luxury of an orange.

People's Central Institute in Rio

By Elizabeth Peterson

WE ARE picking our way along a narrow cobblestone street, where pink, blue, and yellow-calclimined houses line the sidewalks. Every few minutes we stop to speak to a child or a mother leaning out of a window. Suddenly the street makes an abrupt turn and we begin to ascend a hill.

"Is it possible that such sharp curves and hills can be found within a city limit?"

"Yes, this is Rio, you remember."

In the middle of a high retaining wall we find a long flight of steep steps, and after puffing to the top of these we come out on a concrete platform which is the front yard of six houses.

"What a view! Corcovado Mountain with the statue of Christ on top, a piece of the bay, and even Sugar Loaf!"

"Yes, that to me is the redeeming feature of the poor sections of Rio. The people may not have sewers or water or electricity, but many of the slums are situated on the hills where the sun beams on them, the cool breezes blow, and one's eyes can look out over the filth around them to bay, mountains, and sky."

While these two social workers from People's Central Institute were talking, a door had been opened by a beautiful girl with long black curls. She invited them to enter.

"Good afternoon, Hermogenia. How are you and all your family?"

"Fine, thank you. Grandmother was expecting you."

This is the eighty-fourth birthday of the grandmother of six girls who take part in the activities of the social-work department of People's Central Institute. One by one the sisters enter the tiny sala, filled with huge portraits, cushions, heavy lace curtains on the one window, and a radio. They each shake hands with the two visitors. Then the mother brings in the younger children who are prompted to shake hands all round, and finally the grandmother enters. She is given the best place to sit and all become quiet while grandmother talks to the visitors. No, she hasn't attended church services now for three years because of her rheumatic legs and the many steps that she must climb in order to get there. But she loves the church and remembers very vividly the services held in it.

Soon the conversation turns to the food situation, the suffering around the world, and, finally, the activities at People's Central Institute. After a *cafezinho* (after-dinner coffee) has been served,

the visitors shake hands with all, give the grandmother a warm *abraco* (hug) because of her birthday, wave good-by, and start on their way home.

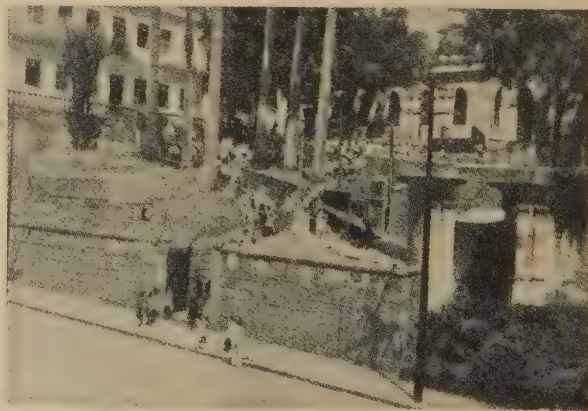
Let us follow these sisters as they take part in the various activities of the social-work department of the Institute.

The following night three of the sisters—Alaide, Eulalia, and Maria—come to the handicraft class to finish their work on the pottery they are making.

Alaide has molded a tucan from white clay, which is very lifelike. Eulalia made a slender vase and Maria a milk pitcher of red clay. Tonight they, along with the other twenty girls and women, are sandpapering their pottery and designing them with nails and knives. Tomorrow these will be fired in the kiln that was recently built on the Institute grounds for the pottery classes.

This year these sisters have already woven purses of colored yarn, plaited cord belts, and made applique baby spreads of pastel shades on unbleached domestic. Now, when there is a delay in the pottery, they help with some "fill-in activity" such as making knickknacks for coat lapels out of wishbones or yarn. Is it not true that a little wishbone, painted with red nail polish and adorned with a red, white, and blue, or a green and yellow ribbon, can make an old faded dress look pretty? And doesn't it promote good-neighborliness to save wishbones for one another, for chickens are few and far between in large families.

The next day the youngest of these sisters, Hermogenia, twelve years old, comes running into a cooking class, her curls bouncing all over her



Institute and St. John's Church. Situated on a high hill in the heart of the slum section of Rio de Janeiro, this institution administers to 1,000 people daily in a primary school, clinic, and various classes for young people and adults



The playground. The classes are overcrowded with four hundred children from poor families who otherwise would have no education

shoulders. She and her eight classmates can hardly stop talking long enough to have the recipe explained and listen to the few necessary instructions about the cookies they are to make. They must discuss the picture show they last saw, the serial they hear on the radio every afternoon, and the uniforms they will wear in the parade on Independence Day. But when the cookies are finally placed inside the oven and the class is seated around a table discussing menus, Hermogenia is eager to read hers. Several girls say that she has too many sweets and starches in her menu and she reminds them that their menus had the same fault. In the end, more vegetables are added, macaroni is scratched from the menus that already have rice or potatoes, and only one meat dish is left for each menu.

The following night Ruth, another of the sisters, enters the lending library arm in arm with some friends, to exchange books. They take first one and then another novel from the shelves until the librarian comes to their rescue and suggests that they take *Little Women* or *Heidi*. A good bit of persuasion is used, but finally the novels are returned to the shelves and the girls go happily on their way with their books wrapped in paper, since a Brazilian never likes to carry a package unwrapped on the street.

But we have not seen the last of these sisters. The next afternoon we meet three of them at the knitting class, receiving instruction as to how to finish a navy-blue dress, a rose-colored sweater, and some booties for a new niece who arrived a short time ago. And again that night Ruth comes to the social hour from eight to ten o'clock to play ping-pong, pick-up-sticks, and checkers with her friends. She finds the room filled with boys, for Brazilian boys as a rule play a fast game of ping-pong, and it is thus a most popular game.

She and the few girls must content themselves with quieter games until there is room for them at the ping-pong tables.

At volley-ball practice we wonder if none of the girls from this family is the athletic type, for we don't find any of the sisters there. The teams play until their members are fagged out, for the sun is beginning to show its strength again after a few cool months. At the end of the practice, here come Alaide and Eulalia running up to say that visitors arrived as they were leaving and so they couldn't come on time, but just wanted to say that they would be there the next afternoon. What thoughtful girls!

Are these all the activities of this department? We still have not visited the club on Monday afternoon for the younger teen-age girls. The youngest of the sisters we have been following belongs to this club and hand in hand we see the members racing up the steps to their room. A student specializing in social work in the junior college course at Colegio Bennett is leading this club. This afternoon they are singing Brazilian folk songs, playing quiet games, and studying first aid. The next meeting is to be an outing to an island in the bay, and the next one will see the beginning of an activity on doll and children's dresses for Christmas. The aim of this club is to develop character through creative activities.

This department seeks to co-operate in every way possible with the other departments of People's Central Institute. It makes available the library to students and teachers of the day school; it opens the social hour to the students of the night school; it encourages its constituency to participate in the church program. There are in the department four cooking classes of ten students each, two handicraft classes of twenty-five students each, two knitting classes of twenty-five each, and the other activities mentioned above. Many more people wish to participate in this department than can be accommodated in the space available.

Suggestions for Prayer for January

Pray for new leaders of the Woman's Society of Christian Service who take office this month.

Pray for Madam Chiang Kai-Shek, first lady of China, and a great Christian leader, who is a guest in our country. Pray that her health may be restored and that she may be returned to the side of her husband to bear with him the great burdens of this nation.

Jim and Quasesh Barley

By A. M. Krah1

FORTY years ago the United States Reclamation Service saw the need for building the Leguina Dam across the Colorado River sixteen miles north of the city of Yuma, Arizona. With water at hand they dug miles of irrigation canals and drainage ditches thus opening up thousands of acres to homesteads in southwestern Arizona.

Yuma has a well-earned reputation of being the Sunshine Capital of the World. In fact one hotel has for years carried a big signboard, "Free Meals Any Day the Sun Does not Shine," and it is well known that they have given but few meals.

Labor for digging the canal was plentiful during the winter months when the climate is really delightful, but during six months of the year the thermometer climbs to the top of the tube and when it reaches 125° and 130° laborers are few. To solve this problem the services of the Indians living along the Colorado River for years was sought. They responded and took up the task where the white man left off. They built their stick-in-the-mud houses on either side of the river wherever they found a shady tree. Children were born into the family, some when they lived on the American side of the river, other members of the family were born when they lived on the Mexican side of the river. Forty years have passed, these children have grown to manhood and womanhood. They have tasted of life in the United States and after the canal was finished they remained on this side of the river. During the years they lived here they have been thrifty and law abiding. No one ever thought of them as being anything but American citizens, no one bothered to ask where they were born. The valley farmers needed them to harvest the crops in summer and soon they learned to do general farm work and until heavy machinery came into practice they did all the heavy work on the farms by day and tended the irrigation of lands by night. They were a valuable asset to the community. These Indian people knew no boundary lines between two countries, in fact the United States Government established no port of entry along the river until 1928 when San Luis Mexico was formerly opened and an immigration officer stationed there. So they visited back and forth with their relatives. But now there is a war scare, a "red" sits behind every bush in Mexico waiting to spring across the line. Each person entering the country is questioned at great length including

the old Indians who for years have been going back and forth.

On Sunday, January 18, Jim Barley and his good wife Quasesh Chan Barley visited with relatives across the line. They were there about two hours, after which they wished to return to their home and their family when they were stopped by the immigration officer, a new man who does not know an Indian when he sees one except in a circus. He questioned them and since Jim who has lived in the United States for forty-five years could not remember where he was born, was barred from coming in. His wife who lived on this side for thirty-seven years was barred also.

Through the grapevine the tribe learns what has happened. A council meeting is held, "To whom can we appeal for help? Why the missionary of course, he is our friend." So these folks drive twenty miles to the Yuma Mission and tell their story to Rev. A. M. Krah1, the Methodist missionary, placed there by the Woman's Society of Christian Service. He drives to San Luis to see the immigration officer to explain the case. The officer says "his hands are tied," the papers have gone through. Indian Jim Barley and his good wife must apply for admission to the United States as any alien. He, a good citizen living among us for forty-five years, she a good wife and mother of children born to her in the United States, a resident for thirty-seven years, following the practice of visiting old friends in Mexico since before a port of entry was established, must apply for a visa at a cost of ten dollars and pay a head tax if admitted of eight dollars and all because they do not remember which side of the Colorado River their family lived at the time another branch of our government asked their parents to help dig the irrigation canal and drainage ditches so that other Americans might acquire land for homesteading.

The American Consul at Mexicali, B. C., Mexico, was most helpful. He saw the suffering of these people. He sent a vice-consul and secretary to San Luis to make out certain papers, but still that did not satisfy the immigration officer. Jim and Quasesh Chan Barley must appear before a board of immigration officers at Me Calixico, seventy-miles from their home.

In the meantime the missionary went to Los Angeles to see the District Immigration Supervisor to learn what steps were necessary to bring these people before the board of inquiry. The supervisor refers him to the department attorney and to-

gether the case is reviewed. Musty law books are searched, rules of resumptions are studied. Armed with these rulings we proceed to the board meeting only to be told by some individual wearing a uniform that Jim Barley and his good wife cannot be examined for admission to the United States as they are already in the country. But after more argument on the part of the missionary the official breaks down and opens the hearing. Two hours of question, how old, where, when, and why were you born, they asked. It is decided they are de-

sirable people and should be admitted. But there is one more detail the head tax, of eight dollars each. Fortunately the tribe came to the rescue and all the members had contributed of their meager savings enough to pay for the visa, the head tax, and the gasoline needed to haul the party and interpreter the many miles to and from Mexico, \$47 in all.

And so Jim and Quasesh Barley were readmitted. Without the help of the missionary they would still be detained and not know what it was all about.



WOLFF SETTLEMENT, located in Ybor City, Tampa, Florida, has for its purpose the development of Christian leadership. Some of the most attractive people in Ybor City are to be found in the Settlement groups—people who have possibilities for becoming influential characters in the community. It is difficult to measure the results of the program, but it is gratifying to see the young people taking responsibilities in worth-while organizations, such as the church school, public school, Girl Reserves, and Boy Scouts.

The physical beauty of the institution has enriched the lives of many in this section of Tampa. Three little boys from very unattractive homes came to the Settlement and asked for stories. They were invited to the kindergarten where there were storybooks. One of the boys stood still for a while and then said, "My, this is a pretty room."

Since most of the mothers connected with Wolff Settlement work in the cigar factories in Ybor City, the increased number of women finding employment outside the home due to the war has no effect upon the enrollment of the groups. However, it has been necessary to make changes in our program to meet the needs of the people. The minds of the children are filled with war, shooting, and dislike for the Japanese and German people. An effort is being made to counteract these attitudes with a constructive program that will help them appreciate other people. One day a kinder-

Wolff Settlement

By Thelma Heath



Some of the women who belong to the Mothers' Club at Wolff Settlement

garten child said, "I don't like the old Japanese." The teacher answered: "Jack, the Japanese boys and girls go to kindergarten like you do. They have mothers and fathers like the boys and girls in this kindergarten. They love them just as we love our mothers and fathers. They are not so different from us, you see." The next day the teacher made it possible for this child to see pictures of Japanese children. This time, with a more gentle voice, he said, "Oh, these are Japanese children." His attitude has not been completely changed, for it takes time to change attitudes, but the seed is being sown.

The rise in the cost of living has brought more people to our doors asking for material help. Many of the children of these people are enrolled in our classes and we are happy to be able to help their parents make small salaries meet the family needs.

The children, young people, and adults gladden the hearts of the workers many times with their expressions of appreciation for Wolff Settlement

Christian Social Relations

THE annual meeting of the Department of Christian Social Relations and Local Church Activities was held in Cleveland, Ohio, November 26-28, with major emphasis given to a *Conference on the Status of Minority Groups in a Christian Democracy*. The Findings of this conference will be published at an early date and made available for widespread use at a minimum cost. The following recommendations for 1943 activities are of major interest to conference, district, and local leaders:

"Notwithstanding the fact that the *Conference on the Status of Minority Groups in a Christian Democracy* gave emphasis to the work of one Committee of the Department, the seven Committees of the Department participated in planning the conference. This experience made clearer the relatedness of the aims and objectives of the committees. Therefore, instead of presenting to the Division recommendations from seven committees, we bring one group of recommendations with the following subdivisions: (1) General; (2) The Church and the Present Emergency; (3) Social Action; (4) Legislation; (5) Areas of Study; (6) Co-operation With Other Groups.

"I. GENERAL

"We recommend:

"1. That we re-emphasize the recommendations of the Department as set forth in the 1942 *Journal* as a continuing program for 1943.

"2. That a seminar be planned for 1943 similar to the Garrett Seminar of 1942, and that a committee be named by the Department to follow through with plans.

"3. That increased emphasis and publicity be given to seminars and studies in the area of Christian Social Relations and Local Church Activities at Jurisdiction Schools of the Woman's Society, and that the Department provide a ten-dollar subsidy for each conference secretary of Christian Social Relations and Local Church Activities attending Jurisdiction Schools.

"4. That the semiannual meeting of the Standing Committee of the Department be omitted in 1943 unless otherwise ordered by the administrative committee of the Department.

"5. That at the next annual meeting a special emphasis, similar to the Conference on Minority Groups, be given in some major area of the Department's program.

"6. That a committee be appointed by the Department to restudy the co-operative program

of Methodist women as it relates to the leadership schools for Negro women, particularly the Colored Methodist Episcopal schools, so that a broad new forward-looking policy may be established to give guidance to women of the conference and local societies.

"7. That the *Findings of the Conference on the Status of Minority Groups in a Christian Democracy* be used in the following ways:

"a. (1) Informal study. (2) As basic study material for the approved course on *The Church and America's People*. (3) By making same available to the Missionary Education Movement and other interdenominational groups. (4) Supplementary material for Peace Packet.

"b. That Dr. W. H. Kilpatrick's address on *The Study of the Factors at Work to Segregate Minorities* be lifted out of the report and printed separately for wide distribution.

"c. That the Rosenwald Foundation be requested to prepare materials on the life and customs of diverse culture groups for use in elementary and secondary schools and in church schools, with the understanding that members of Woman's Societies will promote the use of such materials in co-operation with Parent-Teachers' Associations, Women's Clubs, and other civic and church groups. Furthermore, we recommend that similar materials on the college and graduate-school levels be used in our colleges and schools of theology.

"II. THE CHURCH AND THE PRESENT EMERGENCY

"1. The following suggestions are made for the guidance of Methodist women in the emergency situation which the nation faces:

"Without the slightest disposition to isolate ourselves from the immediate situation and its emergency demands, we are necessarily mindful of the obligation to fully and effectively discharge the responsibilities that are primarily ours as church women. The church has a distinctive mission and message, and it is a disservice to the common good if we so dissipate our resources as to cause neglect of these 'priorities.' We are limited in time, physical strength, and financial resources, and these limitations require selection among the multitudes of worthy calls that crowd each day. We urge that Methodist women keep the needs and service of the church central in the allocation of time and effort and in the budgeting of financial resources. The values for which this church stands are abiding and our best service in the emergency is to exact

and Local Church Activities

those values by putting them first in planning our service.

"2. We urge local societies to be concerned with every changing phase of family life brought about by our national war activities as they touch marriage, mothers in defense industries, children, and family affiliation with churches. We encourage activities in the local societies to meet needs brought about by those changes, such as provision for nursery schools and day home care for children, and vigilant care lest in the urgency of war work we allow our children to be exploited by industry.

"3. We urge Methodist women to direct attention to the rapid increase in juvenile delinquency, arising from enforced absence from home of mothers in war industries and also as a result of the curtailment of funds for all types of education. We urge them to act immediately to relieve this situation.

"4. We join with the Methodist Commission on World Peace in 'commending the action of our government in undertaking the relocation of individual Japanese and families in schools, on farms, and in other civilian occupations.'

"By virtue of our commitment to the Christian way of life, we earnestly urge women in local societies not only to help create public opinion but likewise to participate in activities which will help meet the needs spiritually, morally, and otherwise for persons in this group.

"Recognizing the complexity of the issues involved, we affirm our conviction that the Japanese living in the United States should be given the same treatment as that accorded to Germans and Italians; namely, the taking into custody of politically dangerous individuals rather than general internment on a racial basis. We are led to this judgment by our concern for both political and Christian democracy.

"III. SOCIAL ACTION

"We recommend:

"1. That every local group seek to have a direct part in the integration of the members of minority groups into the larger life of the community, sharing their joys and sorrows, and joining them in their struggle to participate in the privileges and responsibilities of the democratic way of life.

"2. That every woman in a local society become a 'center of good will':

"a. By tracing rumors to their sources, checking the false ones and referring well-founded ones to the F.B.I. for further investigation

"b. By using her influence with local and state authorities in regard to the brutal handling of members of minority groups by police, civil authorities, and citizens.

"3. That women of the societies work to make government services operate for all people. In addition, we urge the President of the United States and all Federal administrators, especially those in war agencies, to examine the local practices of the various agencies to see that all people are serviced in a truly democratic manner, without discrimination on account of race, creed, or class.

"4. That we affirm our interest in the economic rights of workers which have been accepted as a part of the basic law of the land. We believe that the principals of equal pay for equal work, irrespective of race, creed, nationality, or sex, and the protection of women and children through existing federal and state legislation should be maintained. Every Christian woman has a more or less direct share in establishing fair labor standards and should pay enough for services and goods to provide a sound basis for proper standards of living.

"5. A study of the motion-picture situation in local communities, co-operation in the execution of a well-considered program of activity to improve motion-picture entertainment and the support of measures to achieve this end.

"IV. LEGISLATION

"We recommend:

"1. That old-age and survivors insurance provision of the Social Security Act be extended to include in its coverage domestic and agricultural workers and employees in nonprofit agencies.

"2. That the Department of State be commended for its announcement that in the new treaties with China the rights of extraterritoriality are surrendered.

"3. That efforts be continued to secure the repeal of the Asiatic Exclusion Act, and that as a first step the Government make provisions immediately for the admission of Chinese into American citizenship on a quota basis.

"4. That we support the proposal for a Congressional Commission on American Peace Aims.

"5. That we continue to work toward the enactment and enforcement of local, state, and national laws protecting civilian and armed forces from the sale and use of alcohol and other narcotics with special regard to the group of very young men who will soon be in military training.

"6. That every effort be made in the woman's

societies of the local church to initiate and support local option in co-operation with other welfare agencies working to achieve this end.

"7. That Methodist women as a 'will to justice' increase their activities to educate public opinion against lynching and that they work for the passage of a Federal anti-lynching bill.

"8. That support be given Federal legislation for the repeal of the poll tax as a prerequisite for voting for Federal officers, and that further necessary steps be taken for removing all other barriers to full use of the franchise such as the state poll-tax prerequisite and white primaries.

"9. That Methodist women protest to the Federal Government the establishment of a national lottery as a means of revenue.

"V. AREAS OF STUDY

"We recommend:

"1. That the study course, *Planning for Peace*, be continued as an approved study course for 1943-44, and that it be given further wide descriptive publicity in such papers as *The Christian Advocate*, *motive*, and *Highroad*.

"2. The continued study of Stewardship in its relation to constructive ways and means projects. (Pamphlet No. 1, *Local Church and Community Co-operation*.)

"3. The continued study of crime and delinquency through investigation of conditions in our courts, jails, prisons, and correctional institutions.

"4. The promotion of classes in citizenship for new voters and a program of education for all citizens in the administration of election machinery.

"5. That local societies continue their work in the field of Consumer Education and equip themselves to help in the education for wise buying under price control and rationing programs as they develop.

"6. That each society use the pamphlet on *Alcohol and Other Narcotics* and suggestions on page 132 of the 1942 *Report of the Woman's Division*.

"7. That the local committee on Christian Social Relations and Local Church Activities stress an educational program for parents which emphasizes their responsibility for building friendly attitudes in children toward people of other groups and nations. (Pamphlet No. 7, *The Christian Family* on 'Attitudes'.)"

"8. That local committees on Christian Social Relations and Local Church Activities sponsor and promote interracial and/or intergroup discussion of current family problems.

"9. That the secretaries of Children and Youth Work in the local society be members of the Committee on Christian Social Relations and Local

Church Activities when projects in the area of family life are being studied and promoted.

"VI. CO-OPERATION WITH OTHER AGENCIES

"We recommend:

"1. Continued co-operation with the World Peace Commission of The Methodist Church and the Federal Council Department of International Justice and Goodwill and Its Commission on a Just and Durable Peace.

"a. Through promotional co-operation in a series of fifteen or twenty regional conferences on post-war world planning.

"b. Through the use, by the Woman's Division, of projected materials, such as: (1) a simplified booklet on peace aims; (2) recordings of panel discussions for use in peace discussions and study group and over local radio stations; (3) posters; (4) contributions from Woman's Division to the World Peace News Letter and its wider distribution to secretaries of Christian Social Relations and Local Church Activities.

"c. We express our appreciation for the co-operation of The World Peace Commission in promoting the World Day of Prayer.

"2. That the conference woman's society has a representative on the Annual Conference Peace Commissions.

"3. That we request our executive secretary to transmit to our conference secretaries statistical and financial information on our Methodist conscientious objectors.

"4. That Methodist women work through local Councils of Churches and local Councils of Church Women to insure adequate representation of minority groups in the planning, participation, and execution of community projects. We further urge that such occasions as The World Day of Prayer, Race Relations Sunday, Children's Goodwill Day, and special religious festival days be used for intergroup and interracial worship and fellowship."

Reading Suggestions on Christian Social Relations and Local Church Activities

The Negro and the War, Earle Brown and George Lighton, price, 10 cents. Public Affairs Committee, 30 Rockefeller Plaza, New York City.

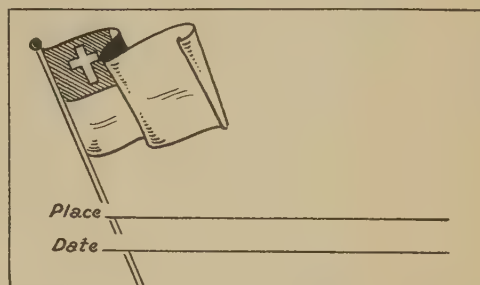
A Touchstone of Democracy—the Japanese in America, price, 10 cents. Social Action, 289 Fourth Ave., New York City.

Defense Communities—An Urgent Religious and Social Problem, price, 10 cents. Information Service, 297 Fourth Ave., New York City.

Children in War Industry Areas, price, 15 cents. International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois.

Suggestions for February Program

Topic: The Christian's Responsibility for a Just and Enduring Peace



Suggestive poster and invitation for February meeting

Peace, the New Earth, and the Good News

By M. Searle Bates*

WARTIME enhances the significance of missions for the New Heaven and for the New Earth.

To build the church in all lands, with its intimate part in the realization of God's kingdom, is a task of more than human import, magnified in the midst of man's degradation. But it also has special meanings for the New Earth continually brought before us in glimpses lighted from the New Heaven.

Who will plan now, on bases true and sure, for a peace that opens the way to helpful association of the peoples embittered in war? Who is concerned for sound reconstruction of ally and enemy alike, to heal the wounds and restore the damaged circulation in the social body? Where will the world find the personnel who can be trusted, when dire need and suspicious hate are the twin foes of healthful recovery, to carry the burden of relief administration, to temper the rigor of bureaucrats to the sensitive spirits of the defeated and the war-weary, to strengthen the souls broken in disillusionment at the never-ending selfishness of men, to translate the general program into more abundant life within the individual heart, the village home, the neighborhood church, the classroom, and the clinic?

Only persons devoted to the highest interests of life, above the divisive barriers of nation, race, or class; persons experienced in the remedial, constructive tasks; persons who possess the effective confidence and the working organizations both in the countries that can give and in the countries that can receive; persons who know the language,

both literally and figuratively, that is required on the spot of the most difficult contacts and adjustments, can do these things. The only large body of them is to be found among the Christian churches in their world-wide and missionary aspects. The most conspicuous of the secular organizations that work in these fields, the International Red Cross, draws its field agents largely from the Christian groups. And there are many tasks that require a greater continuity, depth, or delicacy than the mass enterprise of the Red Cross can claim.

The existent international ties of the Christian church are precious in the midst of war. They represent the spiritual commitment of a greater number of useful lives to humanity, above and beyond the battle. This commitment is nourished in faith and prayer, with enormous potentiality for good. Its vision of the kind of peace that can reduce the harm of war, that can snatch from the grim sacrifices men make for power and for liberty, some measure of justice and fair opportunity—that vision is being expressed in a wealth of thoughtful study and conference, of concrete counsel in London, Washington, and other capitals.

If there is to be a friendly and mutually beneficial organization of the nations, rather than war unending or unity by conquest, it must rest upon a world ethic, a recognition that we are all of one blood, and that the standard of conduct and attitude which we recognize as right among Americans is also valid in our relations with other peoples.

*May be used as supplementary material with Peace Course or February monthly program topic, "The Christian's Responsibility for a Just and Durable Peace."

Christianity has that ethic, that Good News for a world that desperately needs it. The Christian churches possess in their missionary effort the experimental basis, the nucleus of personnel, the rudiments of education for the moral foundation of a decent world society. When our churches show half the vigor in God's cause that the Hitler troopers and the Japanese devotees put forth in mighty effort for their New Orders; when we are half as willing to subject our lives and our means to the requirements of God as to the requirements of national defense, then we can see in the making a world prepared to use for human welfare the wealth and labor

and life that now are doubly destroyed in destruction.

We cannot shrink from the present international struggle. Our part must be done if there is to be even a chance of a livable world. But in the victory necessary for mankind we must have held fast to the good, not have let it slip. In the war and after the war our Christian ties with other peoples need strengthening in love and mercy. We seek in every land Christian men, whose spirit and ethic we share, with whom we may join in the eternal fellowship of good will and good works. Of such fellowship is the Kingdom of Heaven, and a fairer earth.

A Hymn Service

Proclaiming the Christian Principles of International Peace and Good Will

This service was prepared by Dr. Fagan Thompson, associate pastor, Galloway Memorial Church, Jackson, Mississippi. It was prepared as an evening worship service for use at Mount Sequoyah, Arkansas, during the 1942 School of Missions of the South Central Jurisdiction.

Mrs. W. E. Horton, Jr., vice-president of the Texas Conference, suggests that it be used for a church service on the Sunday evening preceding the date of the opening of the study class on International Relations and World Peace. She sees in such use of it a way to capture the interest of the whole church in the study of Peace as promoted by the secretary of Missionary Education and Service of the Woman's Society of Christian Service. Such use may encourage the men and the youth of the church to pursue a similar study.

Or it may be used by the Woman's Society of Christian Service in the February program. In that case, it is suggested that the study committee ask the chairman of Spiritual Life, in co-operation with the director of music, to be responsible for its use.

Attention is called to the fact that almost all the material is taken from The Methodist Hymnal.

The Individual Acknowledges God

PRELUDE: Hymn Number 338—"Jesus, Lover of My Soul"—Aberystwyth.

READER: The Psalmist said: "Be still, and know that I am God"—that is, "Be quiet," "Be in repose," "Give God a chance to make himself known to you."

CHOIR: Hymn Number 345—Stanzas 1-2—"Jesus, Thou Joy of Loving Hearts!"—Rimington.

READER: Thou wilt keep him in perfect peace whose mind is stayed on thee.

I will both lay me down in peace, and sleep; for thou only makest me dwell in safety.

Be perfect, be of good comfort, be of one mind, live in peace; and the God of Love and Peace shall be with you.

ALL: Hymn Number 1—Stanzas 1-4—"Holy, Holy, Holy" Nicea (standing).

ALL: General Confession—Page Number 506 (standing).
CHOIR RESPONSE: Hymn Number 596—"Hear Our Prayer, O Lord."

LEADER: Thou wilt keep him in perfect peace whose mind is stayed on thee.

SOLOIST: Hymn Number 351—Stanza 1—"Sometimes a Light Surprises"—Petition.

CHOIR RESPONSE: Thou wilt keep him in perfect peace whose mind is stayed on thee—Stanza 2.

Thou wilt keep him in perfect peace whose mind is stayed on thee—Stanza 3.

Thou wilt keep him in perfect peace whose mind is stayed on thee—Stanza 4.

Thou wilt keep him in perfect peace whose mind is stayed on thee.

RESPONSIVE LESSON: Page Number 594—"Peace."

LEADER: Because our minds are stayed upon God, we have peace.

Let us give God praise.

LEADER—CHOIR—CONGREGATION: Hymn Number 355—"Sing Praise to God"—Mit Freuden Zart.

READER: Stanza 1.

CHOIR RESPONSE: To God All Praise and Glory.

LEADER: Stanza 2.

CHOIR RESPONSE: To God All Praise and Glory.

CHOIR: Stanza 3.

RESPONSE: To God All Praise and Glory (congregation standing).

ALL: Stanza 4 (with Response).

ALL: Hymn Number 1—"Holy, Holy, Holy"—Nicea—Stanzas 2-3 (standing).

The Group Acknowledges God

LEADER: Like Isaiah of old we stand accused, and face our individual shortcomings; but what of our beloved church and the community in which we live? Let us pray that they, too, may be led.

LEADER: Hymn Number 380—"Jesus, With Thy Church Abide"—Stanzas 1-4, 6.

ALL RESPOND: We beseech thee, hear us.

LEADER: To the end that all the nations may be gathered in, let us pray together:

Eternal God, Father of all souls, grant unto us such clear vision of the sin of war that we may earnestly seek that co-operation between nations which alone can make war impossible. As man by his inventions has made the whole world into one neighborhood, grant that he may, by his co-operation, make the whole world into one brotherhood. Help us to break down all race prejudice. Stay the greed of those who profit by war, and the ambitions of those who seek an imperialistic conquest drenched in blood. Guide all statesmen to seek

a just basis for international action in the interests of peace. Arouse in the whole body of people an adventurous willingness, as they sacrificed greatly for war, so, also, for international good will, to care bravely, think wisely, decide resolutely, and to achieve triumphantly. Amen.
—Federal Council.

CHOIR: Hymn Number 11—A Praise Hymn—"Praise the Lord"—Hyfrydol.

LEADER: Believing that God is the Father of all men, let us declare together:

ALL: Creed of Brotherhood (standing).

1. We believe that nations no less than individuals are subject to God's immutable moral laws.
2. We believe that nations achieve true welfare, greatness, and honor only through just dealing and unselfish service.
3. We believe that nations that regard themselves as Christian have special international obligations.
4. We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race.
5. We believe that Christian patriotism demands the practice of good will between nations.
6. We believe that international policies should secure equal justice for all races.
7. We believe that all nations should associate themselves permanently for world peace and good will.
8. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.
9. We believe in a sweeping reduction of armaments by all nations.
10. We believe in a warless world and dedicate ourselves to its achievement.

—Federal Council.

ALL: Hymn Number 278—"Lead On, O King Eternal"—Lancashire (standing).

The Individual Is Renewed in Consecration

LEADER: Certainly we wish to act as a group on questions of importance, but standing steadfast in the vanguard of each forward movement will be found individuals of consecration and commitment.

As individuals, let us pray again for strengthening of purpose and breadth of vision.

LEADER: Let us pray: That in the midst of the turmoil and strife of our present world, we may be aware of the working of God's plan and lend ourselves to his call.

(Silence)

That in the turmoil and confusion of our modern life we may vision clearly the present opportunity of forwarding Christ's kingdom in the world.

(Silence)

That amid the turmoil and hate of our modern civilization we may learn anew, in thought and in deed, the Law of Love.

(Silence)

That amid the turmoil and insecurity of our modern existence we may so put our trust in God that we will experience afresh the peace that passeth all understanding.

(Silence)

That amid the turmoil and uncertainty of modern civilization we may hear as individuals the voice of God calling his own into a future laden and overflowing with promise to Christians who dare.

ALL: Hymn Number 460—Stanzas 1-3—"Lord, Speak to Me, That I May Speak" (sing quietly, as a prayer).

LEADER: Let us praise God for the opportunity of service which is ours today—not tomorrow, nor the next generation—but today.

Let us remember, too, that Jesus said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

ALL: Hymn Number 267—"Rise Up, O Men of God" (standing).

CHOIR: Hymn Number 12—"Joyful, Joyful"—Stanzas 1-2 (congregation standing).

ALL: Hymn Number 12—"Joyful, Joyful"—Stanzas 3-4 (congregation standing).

CHOIR: Hymn Number 164—"All Hail the Power"—Stanzas 1-2—Diadem (congregation standing).

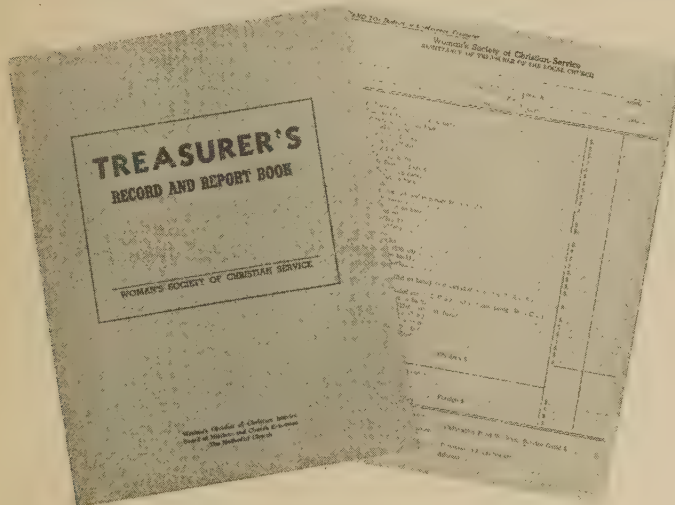
CHOIR: Hymn Number 164—"All Hail the Power"—Stanzas 3-4—Miles' Lane (congregation standing).

ALL: Hymn Number 164—"All Hail the Power"—Stanza 5—Coronation (congregation standing).

ALL READING IN UNISON: Hymn Number 290—"Forth in Thy Name"—Keble (congregation seated).

LEADER: Benediction.

CHOIR RESPONSE: Hymn Number 615—"Father, Give Thy Benediction"—Alla Trinita Beata.



Have You Ordered Yours?

Treasurer's Record and Report Book should be ordered immediately for your society. It contains record for local society finances, remittance blanks for sending in funds to district or conference treasurer. These are the only blanks available for the local treasurer. Price, 35 cents.

Departmental Suggestions

The Key to the Bank

By Mrs. V. F. DeViny, *Secretary Organization and Promotion*

A BEAUTIFUL and impressive pledge service has been planned for the local society's monthly program in January. Those who attend the meeting and participate in it will experience the glow and heart-warming in having a share in this program and in pledging to the work in the beginning of the new year. It goes without saying that pledge cards have been distributed in advance of the meeting and many will be turned in at this meeting. However, not every member will be present, therefore it is important that follow-up work be done *immediately*. A good way to do this is to make a canvass of the entire membership in order that no one shall be overlooked and everyone shall participate.

Logically, this is the month to use the "Key to the Bank," and the finance committee, together with the treasurer, should devise plans to this end. Some excellent stewardship literature is available for distribution, such as Dr. Elmer T. Clark's pamphlet, *Jesus Talks About MONEY*¹ (Joint Division literature), and the new finance leaflet of the Woman's Division, *Parallel Lines Meet at Infinity*,¹ by Florence Hooper. Then, too, there are suggestions in the Methods leaflet² which accompanies the "Seven Keys to Progress" poster. All these will be helpful to the committee to distribute when the every-member canvass is made.

The beginning of the year is the psychological time for pledging and for bringing in the cards, but the canvass must not stop there. Often members will postpone (procrastinate is a better but less polite word) making their pledges at the meeting—"Want to give further thought to it," "Must consult my budget"—and similar reasons for delay will be expressed. Much follow-up work on the part of the finance committee will be necessary throughout the entire year.

If the membership committee is "on its toes" new members will be joining throughout the year and the finance committee should co-operate with the membership committee by seeing that each new member is presented with a pledge card on the very day she joins. The pledge card contains a clear explanation of membership obligations, *including the gift*.

¹Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Free for postage.

²This leaflet with poster is sent to local societies from conference corresponding secretaries.

The Seven Keys to Progress

- I. Master Key (Spiritual Life).
- II. Key to the Bookcase (programs, literature and magazines, study courses).
- III. Key to the Home (increasing memberships through visitation).
- IV. Key to the Community (Christian social relations: activities growing out of study).
- V. Key to the Bank (increased giving through stewardship education).
- VI. Key to the Schoolroom (Young People's and Children's Work).
- VII. Key to the Alarm Box (supplies, reports).

The income of our missionary work in 1943 will be conditioned largely by the emphasis which the local societies put upon the pledge obligations and by the willingness of each member to assume her personal responsibility in this matter. History reveals that the darkest days in the Christian era have been lighted by an increased interest and support of the gospel of Christ through the missionary enterprise. True achievements can be wrought out only as each member recognizes her personal responsibility and enters vicariously into the needs of this suffering world.

THE KEY

Myself—Why are you trying so hard to unlock that door?

I—I feel, I know, it opens up to something wonderful.

Myself—And can't you open it?

I—I've tried all these my keys in vain: ingenious, costly, and ornate. And all have such high-sounding names.

Myself—Try this one, then.

I—That old thing? So red and worn? What do you call that key?

Myself—Sacrifice.

ARTHUR B. RHINOW

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Education and Cultivation

By Mrs. Helen B. Bourne, Secretary

The Educational Key, the Key to the Bookcase

EVERY Woman's Society of Christian Service will want to start the year right. The master key will unlock the depths of the soul and permit the Divine Spirit wholly to possess and motivate every experience of life. The educational key must be used to unify the spiritual experience by a proper balance of emotional urge with intelligent grasp of meaning and sufficient impulsion of the will to issue in Christian service.

The key to the bookcase unlocks a wealth of materials prepared for use in Woman's Societies of Christian Service.

1. Every society should have a minimum of ten monthly meetings based on the program and worship booklets prepared by the Woman's Division.

Monthly Program Meetings. The regular monthly program is basic to the educational work of the Woman's Society of Christian Service. An impelling presentation each month of some part of the work of the society as provided in the program materials is a sure method of producing a growing interest in the total work and a desire to share in the support of all of it with prayer, service, and a gift of money. The program committee is composed of the vice-president; the secretaries of Literature and Publications, of Missionary Education and Service, of Christian Social Relations and Local Church Activities; and any other suitable officers or members. This committee should study in advance the program and worship booklets and related materials in order to have a real conviction of the importance of the work and to develop ability to interpret it properly. A great deal of good material can be wasted in the hands of an unconvinced committee, while even the poorest material may be made to come alive if it is presented by alert and convincing persons. The 1943 program materials, *A New Earth Wherein Dwelleth Righteousness*, properly interpreted, enriched, and vividly presented at each monthly meeting, can be a strong incentive to a wider and better use of all Woman's Division literature and to an increasing desire to go further and deeper into all of its work. This committee's work followed through in all meetings of the Woman's Society of Christian Service can really unlock the door to knowledge and interest that incite worth-while and far-reaching Christian service.

2. Every society should have an increase in joint subscriptions to *THE METHODIST WOMAN*

and *WORLD OUTLOOK*; every program committee provided with a joint subscription.

Literature and Magazines. A second shelf contains the two magazines, *WORLD OUTLOOK* and *THE METHODIST WOMAN* which are essential not only to the program committee and to every officer, but to every member as well. Simply subscribing is not enough. They must be read and intelligently used to insure large returns on the \$1.50, the price of a joint subscription. In order to realize such returns, each society should set a percentage increase in subscriptions each year. The secretary of Literature and Publications should use every available means to make this increase. In addition to the use of these magazines with regular monthly programs, attractive programs for extra meetings and up-to-the-minute information for study classes may be based on articles found in them.

On this shelf will be found field, promotion, and cultivation literature and the files of the magazines for use by all the members. This shelf furnishes stimulating literature for the family reading table in homes of the church members.

3. Every society should have an approved study course each quarter, or an increase of one over the previous year. A society may begin its study work with an informal study.

Study Courses. The wide-awake, progressive society will want a third shelf in the bookcase on which will be found the texts, packets, and supplementary materials for approved courses, as well as the informal study materials in the seven areas of Christian Social Relations, in the area of Spiritual Life Work, and in other areas. The secretary of Missionary Education, and the other members of the study committee, should consider carefully the needs for study courses and how to correlate them with the total educational work of the society. Provision for an informal study, or an approved course each quarter, should be made, if possible and practicable. The use of this bookshelf enables the study committee to develop such an educational plan for the society.

Every member of the society should accept the privilege of using the key to the bookcase so that all may have a deep conviction of opportunity to study and learn and to live more in accord with the strategic demands of the Christian gospel today impelled by a divine urge to let no difficulty deter them from effective Christian service.

—Edward Markham.

This is a good time to present some or all of the Guild projects, in connection with the Pledge Service (see *A New Earth* and the *Guild Handbook* for 1943).



Unparalleled Opportunity

In traveling across our country one grows increasingly conscious of the numbers of women employed in defense industries and in clerical positions in camp communities. A recent newspaper headline states that 9,000,000 women will be needed before the war is over and peace established.

Many of these women are without home connections. They will welcome the hand of friendship from church women, helping them to realize that we have some appreciation of the problems they face in these tense days. The Wesleyan Service Guilds must be alert to these new employed women in their communities and adjust their meetings, if necessary, so the maximum service may be rendered to women in industry. In this way they can help to raise the morale of a great group of women who are rendering magnificent service to their country.*

—MRS. J. D. BRAGG.

What of these new women in our communities? Those who are working in offices in near-by camps, or operating power machines in factories which are turning out materials for the defense of the democratic nations? Who is helping them keep their spiritual life at a high point? Into whose homes do they go to pass a pleasant hour or evening?

The executive committee of the Guild, knowing that many members across the country want to help make these women from other cities, towns, and rural communities feel at home, asked the Woman's Division of Christian Service to send a worker among the women employed in the war effort to discover the right approach and to share her findings with the units from Maine to California and from Washington to Florida.

The first question the officers of the Woman's Division asked was whether the support of such a worker would interfere with the Guild's giving to its other commitments. On being assured that, in the judgment of the Guild executive committee, a new interest so vital as this would rekindle the concern for the projects already assumed, and consequently increase the giving for their support, it was voted to employ a worker in industrial defense communities. Her suggestions will be given, from month to month, in *THE METHODIST WOMAN*.

Meantime, survey your own community, experiment for yourselves, and report to the Guild office your plans for helping the recent arrivals in the city to co-operate in contributing of their time, talents, and money to community enterprises. Nothing makes a stranger feel like an old-timer more quickly than helping plan and produce a program for the children, or pouring at a book review tea in the church parlors.

At the January Pledge Meeting for 1943, each unit is asked to remember the increasing needs and enlarged opportunities in the Two Americas, China, India, Africa; in fact, all over the world, and to increase its pledge accordingly, if possible at least ten per cent.

Mr. J. C. Haley, of Tacoma, Washington, at the Annual Meeting of the Board of Missions and Church Extension, which includes the Woman's Division, of which the Guild is a part, gave an analysis of Methodist per capita giving to missions and presented a challenge to our church to make our giving in 1943 commensurate with the tremendous needs all over the world today. Be sure to read about this in *The Christian Advocate* for December 17, 1943.

During 1943 let Guild members who have taken on this project of reaching women employed for the war effort "Give of their best to the Master."

*From 1943 Guild Handbook.

Domestic Science for Christian Workers

By ANSELMA COBOS*

"We are very grateful to the Wesleyan Service Guild for what we understand they are doing for us: furnishing our Domestic Science kitchen."

"Why take courses in domestic science?" a friend asked me one day. "If my fiance loves me, he ought to love me without my being able to cook." But really, a statement like that ought never to be on the lips of an intelligent woman. Moreover, it is not only the young women that are going to get married that ought to learn to cook, but also those that are going to pursue university studies, work in offices, or become teachers in rural schools. But above all, women who go forth into the fields as Christian workers to sow the Word of God, ought to know how to teach the young women of the church that every useful woman who loves the Lord and loves home life ought to learn how to cook.

Such knowledge is useful in the general service a worker can render. For example, when a woman of her church is ill and doesn't have anyone who can fix the food for her husband and children, the Christian worker ought to be able to go out and do this as a part of her duty. It is not enough to take the sick woman some spiritual food, and then go away feeling a sense of satisfaction that she has made a call on a sick person, having thus complied fully with what Christ said about visiting the sick.

Another reason why we should study domestic science is that we may be able to conduct mothers' classes in our churches, classes in which we can teach the mothers how to plan and prepare wholesome, nourishing food for their children. They need to have help in preparing not only regular food for their children that are strong and healthy, but also special food for those that have poor health in general or have a special illness.

The institution that prepares young women for service in the Master's vineyard, ought surely to have a course in domestic science, so that its graduates may go forth in the world as "workers that need not be ashamed," scattering the sacred word of the gospel and trying to enrich all phases of Christian home life. The students and faculty members and all your Christian friends here are very grateful for what we understand the Wesleyan Service Guild is doing for our new building: furnishing the domestic science kitchen.

Miss Lena C. Knapp, who is a member of the Standing Committee of the Wesleyan Service Guild, asked one of her students to write an article about the new Domestic Science Department at Facultad Evangelica de Teologia. The article was written in Spanish and translated by Miss Knapp.

The Guild is very happy to furnish the equipment for the Domestic Science Department, and hopes this new phase of education will become as popular in Buenos Aires as it is at Ewha College in Korea, which the Guild is continuing to help support.

*A young woman from the beautiful mountains of Northwest Argentina, last year a student in Instituto Modelo (Woman's Training School for Christian Service). She will continue her work this year in the Facultad Evangelica de Teologia (Union Theological Seminary), of which Instituto had now become an integral part. This is the interdenominational, co-educational training center for pastors, deaconesses, and laymen for the Christian Church in Argentina, Bolivia, Chile, Paraguay, and Uruguay.

Facts Student Secretaries Should Know

By Mrs. Lenore E. Porter, Secretary

Christian Colleges in China and India

THIS fall, 9,808 students asked admission to the five Christian colleges at Chengtu, West China. Only 2,861 could be admitted. Lack of funds was cited as the first reason. Living costs have gone up forty-four times that of 1937. Unfortunately, salaries of teachers could not be raised. Scholarship aid to students and relief for all are desperately needed.

In East China, Soochow University is on the move. From Hwa Nan College, now at Yenping, and the one school for which the Woman's Division has sole responsibility, no recent word has come. This is the school from which Madame Chiang Kai-Shek seeks graduates because of their efficiency and reliability.

In India, in spite of threatened restrictions, Isabella Thoburn College has opened, and with increased attendance. All of the other schools are carrying on and they, too, with new fervor to prepare students to serve their needy peoples.

All of the Christian colleges need our help now as never before. For acquaintance with the union colleges for women use the new pamphlet, *Building Women Leaders*. Add to this list Hwa Nan College, China, and Bennett College, Brazil. (Presenting these colleges would be ideal for that program student secretaries expect to have, with the girls telling them of the work of the Woman's Division of Christian Service. Order the pamphlet from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Ten cents per copy.)

Foreign Students

Many students are on American campuses from colleges abroad. A listing is being made of all nationals, or foreign students, on the campuses in the United States for whom The Methodist Church has an interest or a responsibility. Student secretaries should send the names of such students to the Student Office, 150 Fifth Avenue, New York, N. Y. Student secretaries are the church mothers,

hostesses, and counselors to these young people now cut off from their homelands. They are doing much to help these young people make the necessary adjustments. Student groups are eager to co-operate on this.

World maps could be used on campuses to locate the colleges abroad. They should be kept up to date by marking the changes. They could indicate the homes abroad of the students from other countries, the relocation centers, the campus projects, and the other locations of interest to student groups.

Japanese-American Students

Two hundred and sixty colleges were listed by the War Relocation Authority of the Government to receive Japanese-American students. Some of the communities are objecting. Campus student secretaries are doing much to create the mood of understanding and tolerance. College deputation teams can give fine assistance on this in local churches.

Minority Group Students

Many minority-group students are wondering, "What will happen next?" Campus directors and student secretaries are bringing together these and other American students with the foreign students into a fellowship, thus helping create a miniature world Christian community on each campus. The results are timely discussions on world order, missions, and action projects.

Student secretaries are actively keeping in touch with all young people leaving the home church for schools, camps, and defense industry areas, but share this responsibility with pastors and church members. They are helping to receive the students. Word of "The Introduction Cards" and the interest of Methodist student groups in the "Colleges Abroad" have gone to India and China. What marvelous opportunities are open to student secretaries today.

Ask Yourself

1. What are Methodist women doing in these days of emergency?
2. A lesson from the life of Lydia.
3. There must be no spiritual blackouts.
4. A token of the church's steadfast faith in God.
5. Tell of the activities of three sisters.*
6. The missionary helped the tribe solve this problem.

7. Interesting reports of the organized work of women.
8. Suggestion for guidance of Methodist women in the emergency situation.
9. "Income for 1943 will be conditioned largely" (finish quotation).
10. The meaning of the cover page.

*Note.—This question appeared in December issue. At the last moment to make space for an emergency this article was taken out. Therefore we repeat the question this month for the article is included in this issue.

The Methodist Youth Fellowship

By Helen L. Johnson, Secretary

THE two words, "consecration" and "action," may well describe the spirit of the Methodist Youth Fellowship in so far as words can represent a living spirit. This same spirit is expressed in the recently chosen motto, emblem, and benediction. A committee of young people and leaders have been working for over a year in trying to select a motto, emblem, and benediction that would symbolize the high principles and ideals of the Methodist Youth Fellowship. The members of the Woman's Society, recognizing their responsibility in undergirding the total youth program, and their peculiar relationship to the interest groups of girls, will appreciate the significance of the decisions.

In August, 1942, a ballot was mailed to every Methodist pastor in the United States for the use of the youth division of his church in voting on emblem, covenant, motto, colors, and benediction for the Methodist Youth Fellowship. Tabulation has now been completed and below are given the choices made by the youth of Methodism through this official ballot. These choices will now become effective throughout the church.



Emblem.*

The outer design is a combination of the Cross Pattee and the Maltese Cross. At the center is the Latin Cross. And binding the whole together is the circle. The outer cross has eight points which stand for the eight beatitudes. A Christian exemplifies these eight qualities in his life. The four wings of the outer cross represent the four references in Luke 2:52.

The inner, or Latin, cross is empty (as distinguished from a Crucifix which includes the body of Christ) and symbolizes Christ's sacrifice and victory over death. We worship a living Christ. It teaches personal dedication to the Christ, who commanded his followers to take up the Cross. As the Latin Cross stands at the center of the em-

blem, so sacrificial service which it represents is central in all that we do.

The circle symbolizes our world-wide fellowship and our fellowship with Christ and with one another throughout eternity. The letters stand, of course, for the Methodist Youth Fellowship.

The Board of Education has authorized the following as the basis for membership in the Methodist Youth Fellowship:

"A. When one becomes a member in the youth division in a local Methodist church, or of a Methodist student group on a campus, in whatever way their practice is for receiving members, he is thereby a member of the Methodist Youth Fellowship.

"B. A member should wear the emblem only if he subscribes to the purposes, aims, and ideals of the Methodist Youth Fellowship."

The covenant was chosen to state the purposes, aims, and ideals.

Covenant:

"It is our purpose in the Methodist Youth Fellowship:

"To live clean lives following the highest we know;

"To give our loyalty and service through The Methodist Church, of which we are a part, working with others that she may more perfectly follow the Master and more worthily bless mankind;

"To hold the ideals of unselfish service ever before us, striving continually for human betterment, placing the welfare of others above our own;

"And in simple trust to follow Jesus as our Saviour and Lord."

Motto:

"Christ Above All."

Colors:

Blue and Gold.

Benediction:

Leader: The Lord bless thee and keep thee.

Group: The Lord make his face to shine upon thee, and be gracious unto thee.

The Lord lift up his countenance upon thee, and give thee peace. Amen.

(Numbers 6:24-26)

*Electrotype cuts of the emblem may be secured from your nearest Methodist Publishing House for the following prices: $\frac{3}{8}$ inch, 50 cents; $\frac{1}{2}$ inch, 50 cents; $\frac{3}{4}$ inch, 75 cents; and 1 inch, \$1.

Jurisdiction Meetings

North Central Jurisdiction Work Meeting

On January 26-28, 1943, at Woodlawn Church, Chicago, Illinois, the Executive Committee of North Central Jurisdiction will meet in a work council with certain designated conference representatives. This will be a nonprogram meeting and will consist of open departmental seminars of conference presidents, treasurers, secretaries of literature and publications, and secretaries of student work. Visitors will be welcome all day Wednesday and Thursday morning. Mrs. Harry Flack, 1519 68th Street, Chicago, the local chairman, will receive luncheon reservations for Wednesday.

Southeastern Enlarged Executive Committee Meeting

Southeastern Jurisdiction will hold an enlarged Executive Committee meeting at Atlanta, Georgia, February 17-18, 1943. The standing committee on Christian Social Relations and Local Church Activities will hold a meeting February 16. All conference presidents and secretaries are invited to both meetings. This work conference is in lieu of the regular jurisdiction conference which was postponed on account of abnormal travel and housing conditions.

In order that there might be no loss as result of this decision made at a recent Executive Committee meeting of the Jurisdiction under the chairmanship of Mrs. E. L. Hillman, president, each member of the committee pledged herself to promote the work in all its phases with renewed effort. As one feature of this extra cultivation it was voted to give each conference society the sum of \$60 from the Jurisdiction treasury to help finance travel of representatives of young women's and girls' work, student work, and Wesleyan Service Guilds to the School of Missions at Lake Junaluska next year.

Lydia—The Christian Businesswoman

(Continued from page 4)

life and work of Lydia. She, too, lived in a troubled world; she, too, had little time for quiet contemplation; she, too, had many family and household responsibilities which tended to dissipate her purse and distract her mind; but through it all she found time to work at her religion. Lydia exercised her spiritual muscles as well as her physical ones; she strove to enlarge her religious life at the same time that she extended her business, and in so doing she achieved the honor of becoming one of the pillars of the early church.

Today the church has great need of Lydias. Those qualities of a keen and open mind, a courageous and dependable spirit, a kind and generous hospitality, are just as valuable today as they were two thousand years ago. The life of Lydia shows us the sustaining power of a true religion, but it also shows that religion must be *lived* as well as believed, that it must be practiced as well as preached, and that the sincere Christian is always seeking ways in which he may serve his Christ.

The Subscription Goal

By Mrs. George W. Keen, Publication Manager

OFFICERS' HONOR ROLL

The following secretaries report, "Every officer a subscriber."

Mabel Mudge, Malden, Mass.; Mrs. W. D. Rodobaugh, Portland, Ore.; Mrs. C. B. Hill, Guthrie, Okla.; Mrs. W. L. Lowe, Clarksburg, W. Va.; Julia Hayward, Fremont, Ill.; Mrs. Wilson B. Reynolds, Westchester, Pa.; Mrs. C. A. Pottenger, Worthington, Ind.; Mrs. Marion Russ, Osceola, Ind.; Mrs. Joe Smith, Claypool, Ind.; Mrs. Samuel B. Reed, Attica, Kan.; Mrs. F. W. King, Orlando, Fla.; Mrs. L. B. Leighninger, Coshocton, Ohio; Mrs. Stella M. Baker, Brewer, Me.; Mrs. John Cole, Nebraska City, Neb.; Mrs. O. A. Kuhlmeier, Superior, Wis.; Mrs. George W. Reschar, Jeffersonville, Ind.; Mrs. G. H. Dickey, Milan, Tenn.; Alice Johnson, Livingston, Tenn.; Mrs. Francis Copeland, Charleston, S. C.; Mrs. M. A. Kamm, Oxford, Mich.; Mrs. K. W. Bonham, Edinburg, Tex.; Mrs. Ralph M. Carlson, Mandan, N. Dak.; Mrs. J. N. Tompkins, Pontiac, Mich.; Evelyn M. Wilt, Berryville, Va.; Mrs. R. H. Northrop, Yonkers, N. Y.; Mrs. L. E. Price, Shelby, Ohio; Mrs. C. E. Hudson, Fort Wayne, Ind.; Mrs. G. H. Durham, Tatum, Tex.; Mrs. E. J. Green, Long Beach, Calif.; Julia C. Marsh, Chicago, Ill.; Mrs. Newell Rudder, Charters, Ky.; Mrs. A. A. Forbes, Morgantown, W. Va.; Mrs. C. C. Hall, Belmont, N. C.; Ina E. Atkin, Negaunee, Mich.; Mrs. A. C. Blettner, Minneapolis, Minn.; Mrs. Alex Lee, Triadelphia, W. Va.; Mrs. Tressie Spence, Selma, Ind.; Mrs. Charles Reece, Sr., Muncie, Ind.; Mrs. Leon Saunders, Muncie, Ind.; Mrs. R. N. Luse, Warsaw, Ind.; Lucille Hauck, Redwood Falls, Minn.; Gertrude Winston, Hartsville, Tenn.; Mrs. L. Q. Kelling, Hammond, Ind.; Mrs. E. C. Deibles, Prospect Park, Pa.; Mrs. J. H. Cleaver, Glasco, Kan.; Mrs. Charles E. Walker, Mt. Airy, Md.; Mrs. Frank L. Hill, Oklahoma City, Okla.; Miss Vera Cook, Warsaw, Ind.

TWO-THIRDS INCREASE AND MORE

Mabel Mudge, Malden, Mass.—"We went from 25 subscriptions to 50 this last year."

Mrs. Arthur Reece, Claypool, Ind.—"Reported 12 in March and now have 25 . . . have a membership of 33."

Mrs. E. L. Ogle, Spearville, Kan.—"14 members and each one a subscriber to THE METHODIST WOMAN."

Mrs. W. D. Rodobaugh, Portland, Ore.—"We may have 100 per-cent increase by the end of year . . . Subscribers last year 26 . . . Now have 46."

Mrs. W. L. Lowe, Clarksburg, W. Va.

Mrs. Newell Rudder, Charters, Ky.—"140 per cent increase."

Mrs. Frank Poop, Otoe, Neb.—"We have been 100 per cent as subscribers for two years."

Miss Carrie S. Skinner, Marshall, Mich.—"From 17 subscribers in 1941 to 30 in 1942."

Mrs. Frank L. Hill, Oklahoma City, Okla.—"On January 1 we had 45, now 93. I hope to send enough new ones this month to raise that 93 to 100."

Mrs. F. W. King, Orlando, Fla.

Mrs. L. B. Leighninger, Coshocton, Ohio.

Mrs. Henry Baer, Elkhart, Ind.

Mrs. Alex Lee, Triadelphia, W. Va.—"Our group are 100-per-cent subscribers to THE METHODIST WOMAN."

Miss Vera Cook, Warsaw, Ind.—"We made this gain all in one evening . . . after staging of the sketch, 'The Methodist Woman,' by several members."

Mrs. Hugh J. Peterson, Kansas City, Mo.—"Increased from 24 to 40 for THE METHODIST WOMAN and from 5 to 21 for the WORLD OUTLOOK."

Mrs. Francis Copeland, Charles S. C.

Mrs. J. T. Hartley, Mingo, Iowa—"Everyone in our society takes the magazine."

Mrs. K. W. Bonham, Edinburg, Tex.

Mrs. D. G. Smith, Silesbee, Tex.—"We had 6 subscriptions when I took office and we now have 19."

Mrs. G. M. McIntosh, La Harpe, Kan.—"We have more than two-thirds net increase."

Mrs. Ralph M. Carlson, Mandan, N. Dak.—"There are only two members of the seventeen who are not subscribers."

Evelyn M. Wilt, Berryville, Va.

Mrs. Flora J. Starbuck, Fullerton, Calif.

Mrs. F. E. Copeland, Charleston, S. C.—"Started off with 9 METHODIST WOMAN. Now our total is 50 and 12 WORLD OUTLOOK."

Mrs. G. H. Durham, Tatum, Tex.—"We have every officer and every member as a subscriber to THE METHODIST WOMAN and WORLD OUTLOOK."

Ina E. Atkin, Negaunee, Mich.

ATTENTION

The "Honor Roll" will be continued in subsequent issues. We want to publish every name.



CHINA.—The following excerpts from Miss Margaret Seeck's letter will give some impression of the variety of experiences coming constantly to the missionaries and Chinese Christians in occupied and unoccupied and in the actual conflict areas. Miss Seeck and Miss Gertrude Cone are working in Yutu, Kiangsi, and went to Hunan for a vacation.

"In Kiangsi, during June, a number of cities in which we had churches and day schools were taken, looted, and burned. All of our workers had to flee, many of them losing everything. We had thirteen places open in Kiangsi before June—now of these six are definitely closed and the workers are refugees. Some churches have been destroyed. All of our Chinese co-workers are safe, except one pastor's family, whose eleven-year-old son became separated from the family when they fled, and has not been found. Some lost everything except a change of summer clothing which they carried in a little bundle.

"The rice crop will soon be harvested and that is the time when the Japanese army sends its foraging groups into Free China to loot the rice crop and secure food for its soldiers. Living expenses in our area have about doubled during the last month or so. We think the limit has been reached and then the next jump goes beyond what we thought was the limit. But the people keep smiling, keep cheerful and composed—and we all go on—hoping that the end of all this terrible war will come before the summer of 1943.

"So much of the work in China is now closed—and the work that is carried on in Free China is carried on under conditions of severe strain, but it is of utmost importance that it be carried on. As prices increase we must increase the salaries of teachers, preachers, and medical workers. Many of our students need financial help. Our own salaries are inadequate to meet the rising cost of living. It is not a question of buying clothes or other things, it is a question of buying food and necessary medicines. We hear the Szechwan missionaries salaries were increased 50 per cent, the Kiangsi and Fukien 20 per cent. That might have been sufficient three months ago when it was voted, but not now since the last upset in Kiangsi."

As you probably know, the cost of living in China has increased to such an extent that it is absolutely necessary to make additional salary grants to the missionaries. The Woman's Division of Christian Service voted to make a 50 per cent increase in the salaries of the missionaries in West China and a 20 per cent increase in the salaries in other parts of Free China. It seems

from Miss Seeck's letter that the 20 per cent is not sufficient. We are working over our appropriations trying to see how we can meet the situation in the Woman's Division.

The gospel in China has never brought greater results than it is bringing today. Our co-workers there count no sacrifice too great for the work's sake. Certainly we in America must not fail them nor God in these days of opportunity and of danger.—MISS SALLIE LOU MACKINNON.

PORTO ALEGRE, BRAZIL.—Colegio Americano for which the Woman's Division plans to provide new buildings, has the reputation of being the most modern and progressive school for girls in the State of Sao Paulo, in spite of its poor physical equipment. This year it has served as the center for the study of Guidance, which under the new law has become a part of the course of study. It was the only school in the state with its Guidance Department already functioning. The principal and teachers of the Institute of Education (government normal school in Porto Alegre) have been among those getting their information from our mission school.

SAN PEDRO, CALIFORNIA.—The new Homer Toberman Settlement House was dedicated at a public ceremony, followed by open house. Mrs. C. P. Colegrove, representing the Woman's Division of Christian Service, presented the building to Bishop James C. Baker, who accepted it and declared it to be set apart "In the name of our Lord."

Various civic leaders of the county and city stressed the importance of this project in eliminating juvenile delinquency and bringing about racial co-operation.

This settlement house is serving thirty-one nationalities, through clubs for all ages, including sewing classes for the women and discussion groups for adults. Especially during the recent depression did the dental clinic aid in the health of the underprivileged.

Many boys are kept off the streets and out of "gangs" by the interest of the workshop and the camp, and through the understanding and sane leadership are learning Christ's way of life.

The little girls are growing in their love for Christ as they are directed in their sewing classes, games, story hour, and summer camps. Many of these children come from broken homes, from the environment of drunken brawls, and all the evils that are rampant on the water front. Ofttimes both parents are busy all day in the fish canneries and the children would be entirely alone if it were not for the workers at Homer Toberman. Numerous thrilling accounts of the summer camps have been given by the children who had never seen a close-up of the mountains, trees, birds, and all that goes with the outdoor life to which every child is entitled. It was particularly interesting to note that some of their accounts were written in poetry. The women of Methodism are bringing these children from surroundings where many forces are let loose that disintegrate, into a realization of goodness and beauty. Truly, chords that have lain dormant are beginning to vibrate in these, the future of America and of Christendom.

Bishop James C. Baker, in his address said, "Unless our religion carries us out into practical ministry, we have failed to grasp the heart of Christianity." Miss Caroline A. Porter, head resident, and her staff have certainly proven that much can be accomplished in crowded space, but now that this new building has been added, Homer Toberman Settlement House will indeed be a "lighthouse on a hill" as it overlooks Los Angeles Harbor.

ALGIERS, NORTH AFRICA—From Van Kirk Memorial, Ruth Wolfe writes:

"Things keep on here in a more or less normal fashion. The food question has lessened a bit. We had a pound of sugar per person this month instead of 400 grams. Semoule (cream of wheat) is being distributed by the government for the natives and a sort of locally produced margarine is on the market as well as butter from Nigeria which smells terrible but can be used for cooking, and this increases our fats, which was the chief lack before. I am not going to speak of prices, but just say that I have a deficit in my food accounts every month in spite of having increased the allowance per person. This is not a deficit in our total budget but in the special classified item of "food." Well, the health of the children as well as of the staff is at stake, so we do not trouble ourselves too much about small deficits. The government has done a fine piece of work in distributing and rationing food supplies.

"They let us have a special grant of five spools of thread the other day, too. We are so handicapped with our sewing on the thread question. If only packages could get through from the States, I am sure our friends would be happy to send us some. My sister manages to get small quantities of soap through from time to time. Some is lost but what arrives is so precious that we run the risk."

INDIA.—The first woman to graduate from the School of Religious Education of Leonard Theological College, Jubbulpore, India, completed the two-year course last spring. She goes to Patiala State, in the Punjab, where her husband already has a pastorate. Mr. Singh completed his work last year, but his bride remained for a second year to finish her work.

The Hyderabad Conference standing committee on the State of the Church gets down to brass tacks. Here is the first section of its latest report, brief and pointed:

TEMPERANCE:

Encouragement—Toddy shops growing less.

Suggestions—Pledge-signing, renewal of teaching against tobacco and pan (betelnut, commonly chewed), employ charts, visual education, etc.

WEDDINGS:

Encouragement—Larger numbers of Christian weddings in some districts.

Suggestions—Mass approach to the problem of child marriage, and closer study of the methods of successful districts.

FUNERALS:

Problem—Difficulty of having Christian funerals when the pastor is absent.

Suggestion—Train laymen to conduct funerals.

FESTIVALS:

Encouragement—The attraction of Christian festivals to larger numbers.

Suggestions—Renewed emphasis and better organization of Christian festivals.

SOCIAL GATHERINGS:

Saturday-evening gatherings for games and news are proving very valuable in some districts.

In the carrying out of these recommendations and others in the report, our missionaries have a large part.

MATHISTON, MISS.—"We observed the World Week of Prayer at Wood Junior College in a most impressive way. I believe that every individual student and every individual staff member was greatly strengthened by the observance of this week. We raised at our college alone \$31 for our part of the World Week of Prayer Offering. I think that this is exceptionally good for a group of students and faculty members in a college the size of Wood."

COLUMBIA, MO.—Hendrix Hall, the dormitory of the Woman's Division of Christian Service, adjacent to the University of Missouri, Columbia, Mo., is filled to capacity this year. After the summer term closed, the building was redecorated and cleaned and put in order for the year. The girls in the Hall represent twelve states, from central Florida to northern Minnesota, and from Santa Fe to Cape Cod. They are of eleven religious faiths, although the majority are Methodists. There is an unusually large group of freshmen, with thirty-five girls, while the senior group also numbers more than usual, with nineteen. The total is eighty-five, and under the leadership of their director, Mrs. Sue Jones Cotton, they are making a happy adjustment to college and dormitory life.

PEIPING, CHINA.—Within the last few weeks, Yenching University has again opened, temporarily located in several government school buildings in Chengtu near the West China Union University campus. By the first of September, eighty Yenching students had arrived in West China, and many others were on the way. In August examinations were offered in Chengtu and Chungking for new students, and the authorities were nearly swamped by three thousand applicants, a record-breaking number considering that not more than 150 new students could be accepted. Due to limited facilities, the enrollment is being kept under three hundred. The fourfold purpose given for reopening the university was: (1) To maintain the continuous and unbroken record of the university; (2) to clarify the position of the university with regard to the Japanese regime and to forestall the possibility of a bogus "Yenching University" being operated in Peiping; (3) to enable faculty members and students who are expected to be arriving in Free China to continue their university life under the spirit and ideals of Yenching; and (4) to supply the much-needed personnel with the proper spirit of service for the nationwide reconstruction and building up of a new China. It is the realization of the part which their students may play in the reconstruction of China that has enabled all of the Christian colleges to carry on as they have.

Moving Yenching University would be the equivalent of moving an institution from Boston, Massachusetts, to Dallas, Texas.

GREENSBORO, N. C.—The observance of the sixty-ninth anniversary of the founding of Bennett College, and of the sixteen years of growth and service of the institution as a standard college devoted entirely to the higher education of Negro women was recently celebrated.

President David D. Jones, presiding over the program, humbly and dramatically paid tribute to the founders of the college, to the board of education of The Methodist Church, to the trustees, and to the many friends throughout the country, who, because of their belief in the future of the college, contributed to its support.

The colorful feature of the celebration was the academic procession made up of the entire student body, attired in white, and the faculty and program speakers, in academic dress.

Because of travel conditions the Northeastern Jurisdiction has postponed the Second Annual Meeting, to have been held at Clarksburg, West Virginia, in February. Substitute promotional plans are having consideration and will be announced later. Message from Laura Reed.

Postwar and Emergency Needs Discussed by Woman's Division of Christian Service

(Continued from page 9)

the rulers of the darkness of this world, against spiritual wickedness in high places—wherefore take unto you the whole armour of God."

The Methodist Church in its missionary enterprise ventures to match the spiritual power of the living and eternal Christ against the stranglehold of sin. History and experience are on the side of the Christian witness. The members of the Board of Missions who are meeting in Epworth-Euclid Church this week have heard thrilling story after story that literally constitute a new Acts of the Apostles.

What heroisms from Gaither Warfield from Poland and J. P. Bartak of Czechoslovakia! Is there any hope for Europe until the souls of vast multitudes of men and women of that continent are reborn into the Kingdom of God? Surely it is not enough to think and plan merely in terms of political and economic purposes for this continent that is the mother of western civilization and culture!

What courage and high loyalty have come to us out of the record in China, India, Korea, and the islands of the sea! Among the missionaries back from the Orient are young women who were commissioned in Mount Vernon Place Church, Baltimore, twenty years ago, during my pastorate of that great church. Certainly, any fair appraisal of the past two disturbed decades in the Far East must put into the record as the very highest asset—the Christian missionary enterprise. The hope of the teeming millions of the Far East is in the triumph of the gospel of Christ.

And what shall I more say? For the time would fail me to tell of Glora Wysner, once of the Epworth-Euclid fellowship, recently returned from Algeria, North Africa, where now some of our own boys are in the battle front, and of George P. Howard, of South America, who holds citizenship in two countries and is not only an Ambassador of Good Will, but an interpreter of the religion of the spirit to Latin America, and of Bliss Wiant,

who went from a fine cultural and musical heritage and training to lead the Chinese people into a rich use of Christian hymnody. Through faith these—and the scores of missionaries, educators, preachers, and doctors who are our guests in Epworth-Euclid Church this week—have conquered kingdoms, administered justice, escaped the edge of the sword, proved valiant in warfare. They are a living witness that chains and imprisonment are not the final answer to life. They know and testify that the future belongs to those who venture with Jesus Christ for the triumph of the gospel. We of Epworth-Euclid Church salute the missionaries of Methodism around the world.

Woman-power of the Methodist Church

(Continued from page 3)

the cause of missions. She reads the letter from a missionary in another section of the world telling of the unexpected call of a group of American and Australian soldiers, enjoying the hospitality of the mission, and going to their duties with new inspiration and a feeling of having had a touch with home.

They read in secular and religious press that even in time of war we must prepare for peace and for rehabilitation of a war-torn world. All Christian women want a share in this and again realize that here is an organization with splendidly trained and highly respected representatives in every section of the world, already at work in establishing brotherhood and good will.

They hear of opening doors among Latin-American peoples as hundreds participate in study and discussion of the Christian good-neighbor policy maintained by their church and society.

And so we might go on, but here in brief is an answer to the original query. Here is a picture of the effectiveness of the organized "Woman-power" of The Methodist Church at home and abroad. Yes, your Woman's Society of Christian Service deserves your continued loyalty, faithful devotion, and increased financial support. So many new and thrilling avenues of service are opening as we look into the post-war years. We face a new calendar year, and among the many uncertainties stands your society, built on firm foundations with an effective, going program worthy of your consecrated abilities. As we budget our time and money these days it is not a matter of "either or," but "this and!"

Let us increase our *power*—through prayer, through service, through study, through financial support, and through fellowship. Thus will Methodist *Woman-Power* demonstrate a dynamic faith in a world of tremendous unmet needs.

Announcing PUBLICATIONS

Program Material for Local Societies, 1943

50 cents.

Theme: "A New Earth Wherein Dwelleth Righteousness."

Includes the program book, worship services, and pamphlet.

The Program Book. A brief glance at the contents of this booklet will surely arouse enthusiasm for the year's programs. Every society—large, small, rural, city, will find material of interest.

There are two pages on methods for every month, containing also suggestions of dramatic and visual-aid materials. In quantities (mailed together): 3 for 60 cents.

The Worship Booklet. A separate worship booklet of devotional materials based on the topics each month. In quantities (mailed together): 12 for \$1.00.

Pamphlet, "A Good Neighbor." On Latin America. Single copy, 10 cents.

Youth Program for September, 1942, to August, 1943

(Complete.) Price, 65 cents.

Includes:

I Bind My Heart This Tide, an attractive folder, containing the twelve programs and twelve worship services—loose-leaved.

Fun and Festival, a book of suggestions for games, music, recipes that are Latin American

Music Sheet

Leaflets:

Do You Know the Answer?

The Methodist Youth Fund.

NOTE: Separate copies of "I Bind My Heart This Tide," the program folder, 50 cents; music sheet, 3 cents each; 25 for 15 cents; 100 for 35 cents.

For Intermediates:

Methodists at Work in Mexico. 15 cents.

For Children:

For Monthly Meetings, 1943:

News Flashes From Latin America. For Juniors. Plans for ten monthly meetings. Price, 25 cents.

Children and Churches in Latin America. For primary children. A unit of work of ten sessions. Price, 25 cents.

A catalogue listing the literature now ready. Free.

Orders for the above material may be sent to

Payments should accompany all orders. Send \$2.00 for a credit card. Please make checks and money orders payable to the Literature Headquarters, Woman's Division of Christian Service.

FOR STUDY CLASSES:

Latin America

For Adults:

On This Foundation. 60 cents.

The Outlook Pamphlets. Each, 25 cents. (See October issue.)

Discussion and Program Suggestions for Adults. 25 cents.

Latin American Wall Map (23x30). 25 cents.

Map of Methodist Latin American Missions. 25 cents.

Pictorial wall map, especially useful for children and young people, printed on paper in colors. It covers Latin American work in both home and foreign fields.

For Adults and Young People:

Focus on Latin America. Valuable as background for study groups in all grades. Price, 25 cents.

For Young People:

Rim of the Caribbean. 60 cents.

Fun and Festival From the Other Americas. 25 cents.

The Traded Twins. 60 cents.

For Children:

Up and Down South America. 60 cents.

Little South Americans. 50 cents.

Spiritual Life:

Will a Man Rob God? 35 cents.

FOR LENT:

Lenten Offering Worship Service. 25 copies, 15 cents; 100 copies, 50 cents; single copy, 5 cents.

Envelopes. Free.

The Reward of Faith and Service. Free. Leaflet to accompany envelope.

FOR WORLD DAY OF PRAYER:

Poster (17x22). 5 cents.

Worship Program for Adults and Young People—"Father, I Pray That They May All Be One." 2 cents each, \$2.00 per 100.

The Call to Prayer. Free with Program.

See former issues for advertisements of general literature, material for children, etc.

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420 Plum Street Cincinnati, Ohio

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